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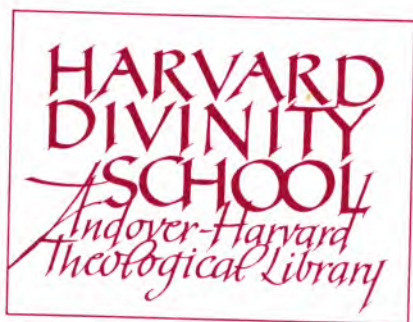
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MEDIATOR'S KINGDOM

NOT OF THIS WORLD;

BUT

SPIRITUAL, HEAVENLY, AND DIVINE.

ILLUSTRATED

IN

REMARKS

UPON

JOHN, CHAPTER XVIII. VERSE 36.

BY AN INQUIRER.

"Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—"He that hath an ear, let him hear what the Spirit saith unto the churches."—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my father in his throne."
—Rev.

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PREFACE.



THE writer of the following pages has, for a considerable time, doubted the propriety of some of the common practices of Christians. To satisfy himself he has, (if he is not deceived,) candidly and diligently examined the Scriptures, with a view to ascertain and practice the truth. After considerable inquiry, his doubts increased. He then applied to some highly respectable and pious friends, who frankly acknowledged that they had never fully examined the subject; as they had never had any doubt concerning it. They judged the matter weighty, and advised him to arrange his thoughts, and commit them to paper. This he has endeavoured to do, as well as a very infirm state of body, and a press of commercial business, would admit. After submitting what he had written to some of his friends, they unanimously advised him to lay it before the public; hoping that it might have a tendency to call the subject into notice, and lead to a

more complete and full examination. With this view, he has ventured to commit the following sheets to the press. He has only to beg that the Christian, who may take the trouble to read them, will not be so solicitous to reply to the arguments, as to examine and illustrate the truth.

THE
MEDIATOR'S KINGDOM,

&c.



THE kingdom of our glorious Mediator is but little noticed in the world ; yet it is precious in the eyes of the Lord. The Lord hath chosen Zion ; she is the redeemed of the Lord ; he hath said, he who touches her, touches the apple of his eye ; she is purchased by the blood of the lamb, sanctified by the Spirit of grace, and defended by the arm of Omnipotence. Notwithstanding she may still be covered with sackcloth, the days of her mourning have an end. The Lord will raise her from the dust, and make her an eternal excellency, and the joy of many generations. The mystical body of Christ is composed of that innumerable company, which no man can number—out of every nation, and kindred, and people, and tongue—which will finally stand before the throne of God and the Lamb, clothed with white robes, and palms in their hands. It is but one body, although composed of many members. The temple, which was a symbol of the church, was composed of many stones, although but one building. The spiritual temple is built of lively stones, upon the foundation of the apostles and prophets ; Jesus Christ himself being the chief corner stone. This spiritual temple will continue

to rise under different dispensations, until the elect are gathered together from the four winds of heaven, and the top stone is carried up, shouting Grace, Grace, unto it.

The Mediator's kingdom is not of this world. "Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." *John* xviii. 36. In remarking upon these words, we are naturally led to consider,

I. What the Mediator's kingdom is ?

II. Its nature ?

III. Its laws ?

From which, we propose to make several inferences and illustrations for improvement.

Agreeably to the arrangement of our subject, we shall first endeavour to ascertain what the kingdom of the Mediator is ; or that kingdom which he so emphatically calls "My kingdom," in distinction from all other kingdoms. "Jesus answered, My kingdom,"—Our glorious Mediator takes to himself the majesty of a sovereign, and claims a kingdom. In his mediatorial character he possesses, in an extensive sense, universal empire. He is exalted far above all principality, and power, and might, and dominion ; and has a name which is above every name. He is King of Kings, and Lord of Lords. He is not only king on his holy hill of Zion, but rules amongst the nations. He is, however, in an appropriate sense, king of saints under the gospel dispensation ; as he governs the worlds with a view to his own glory and their exaltation.

That the Church, under the gospel dispensation, is, in a special manner, the kingdom of heaven, or the kingdom which Christ so often called his kingdom, appears evident, (it is thought,) from many passages of Scripture. The prophet Daniel, while interpreting the symbols of the four great empires which were to arise in the earth; adds, that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." This kingdom could not be the Church Universal, for that was established in the family of Adam, and had continued, without being broken, in a line of holy men down to the prophet's day. It must therefore have a special reference to something future. When John the Baptist came preaching, he said, "Repent ye, for the kingdom of heaven is at hand;" fully implying that it had not then commenced. He preached repentance preparatory for ushering in that kingdom, which the God of heaven was about to set up. In the days of the fourth great kingdom mentioned in the prophecy of Daniel, the Lord Jesus Christ came into our world, to establish his kingdom. As he entered upon his ministry, he declared that the time was fulfilled, and that the kingdom of God was at hand. When he first commissioned his disciples, and sent them forth to preach, he directed them to say to their hearers, "The kingdom of God is come nigh unto you." In speaking of John the Baptist, he says, He was the greatest of prophets; but adds, "He that is least in the kingdom of God, is greater than he;" which must be conclusive evidence that John the Baptist was not in the kingdom

of God. At the last supper, after our Lord had blessed and partaken of the bread, he said to his disciples, " I will not any more eat thereof, until it be fulfilled in the kingdom of God." In like manner, after taking the cup, he said, " I will not drink of the fruit of the vine, until the kingdom of God shall come." All of which seems fully to imply, that the kingdom which the God of heaven was about to set up, did not commence before the gospel dispensation. Christ came under the Mosaic dispensation, that is, under the law, to redeem those who were under the law, by the sacrifice of himself; and being found in the fashion of a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore, God hath highly exalted him, and has given him a name which is above every name. After he arose from the dead he appeared to his disciples, " by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God." " And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world. Amen." Here we see the Mediator possessing a kingdom, and giving laws to his subjects, and commanding obedience. Although his kingdom was then small, like a little leaven; yet it had power to leaven the whole lump.

The stone which was cut out of the mountain without hands, will become a great mountain, and fill the whole earth. Every knee must finally bow to his sceptre; and every tongue confess that he is Lord, to the glory of God the Father.

From this concise view of the subject, we conclude, that the kingdom of God, or Christ's kingdom, (which we consider as synonymous,) is in a special manner the gospel dispensation, which was not completely established until after the resurrection of our Lord.

II. We will in a few words consider its nature—
 “Jesus answered, My kingdom is not of this world.”
 —The Mediator's kingdom not being of this world, supposes that its nature, its laws, and its government, are all distinct from the nature, laws, and governments of this world. That the Mediator's kingdom is not of this world, but spiritual, heavenly, and divine, will fully appear, it is apprehended; from the following reasons.

1st. From the character of the King. He was not born like the kings of the earth: he was the Son of the living God, and heir of all things—He was conceived by the power of the Holy Ghost, and born of a virgin—His birth was not celebrated with the earthly pomp of Princes; but by a few humble Shepherds, and a choir of Angels—His palace was a stable, and his cradle a manger. When a child, he was not amused with toys, but was about his Father's business—When he was dedicated to his ministry, it was not by the appointment of Kings, or the con-

separation of Bishops, but by the baptism of his humble forerunner; and the descent of the Holy Ghost in a bodily shape, like a dove; and a voice from the excellent glory, saying, 'This is my beloved Son, in whom I am well pleased—His companions were the despised fishermen of Galilee, and the angels of heaven—He was a man of sorrow, and acquainted with grief; yet he was the eternal Son of the eternal Father—Nature owned his voice, and devils trembled at his power; but he was despised and rejected of men—When he fed the hungry multitude, they were gratified with the loaves and fishes, and sought to make him a king; but he departed out of the place; for his kingdom was not of this world—When Satan, the God of this world, offered him all the kingdoms of this world, and the glory of them, if he would only fall down and worship him; he rebuked him with holy contempt, and said, Get thee hence, Satan; for his kingdom was not of this world. The Mediator did not intermeddle with the affairs of the governments of this world; for his kingdom was not of this world. When he was solicited to command a brother to divide his earthly substance, instead of complying with the request, he only gave a pointed admonition, and said—“Man, Who made me a judge, or a divider, over you?” When his enemies endeavoured to catch him in his words, by extorting from him something unfavourable to the laws of Cæsar; Jesus answered them, and said—“Render to Cæsar, the things which are Cæsar’s; and to God, the things which are God’s.” When they demanded of him tribute, and

that unjustly, according to their own laws, he paid it without a murmur; to set an example of peace and quietness for his disciples. In all things he avoided interfering or meddling with the governments of this world.

2dly. The kingdom of God is not of this world, but righteousness, peace, and joy in the Holy Ghost. The Mediator's kingdom is founded in right—His sceptre is a right sceptre—He rules in righteousness—"The unrighteous shall not inherit the kingdom of God." Righteousness is opposed to all injustice, oppression and cruelty—it regards the rights of God and man—it requires love to the Lord our God, with all our heart, with all our mind, and with all our strength; and to our neighbour as ourselves. His kingdom is a kingdom of peace; he is the Prince of Peace. At his birth, the angels sang Peace on earth, and good will to men. Peace is opposed directly to all contention, war, and tumult; whether it regards individuals, societies, or nations—It forbids all wrath, clamour, and evil speaking—It forbids the resistance of evil or retaliation; and requires good for evil, blessing for cursing, and prayer for persecution. Our glorious Mediator not only exhibited a pattern of peace in his life, but preached peace in the great congregation. His last and richest legacy to his disciples, was the gift of peace—"My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." Christ came in the power of the Spirit, and was full of the Holy Ghost. It is the communion of the Holy Ghost which fills the kingdom of heaven

with that joy which is unspeakable, and full of glory. Except a man be born of the Spirit, he cannot enter into the kingdom of heaven. Finally, we have his own express declaration, that his kingdom is not of this world—"Jesus answered, My kingdom is not of this world."

From what has been said, it may be concluded, that the Mediator's kingdom is, in a special sense, the gospel dispensation; or the kingdom of heaven, and that it is not of this world, but spiritual, heavenly, and divine.

III. We will consider briefly the laws of the Mediator's kingdom. It is governed by the same laws which regulate the heavenly hosts; "Be ye therefore perfect, even as your Father in heaven is perfect," is the command of our divine Master. It is the kingdom of heaven—"Jesus said, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." The laws of the Mediator's kingdom require supreme love to God. Jesus said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment." This implies right apprehension of his being and perfections, and supreme love to his word, and delight in his law; such as the sweet singer of Israel expressed—"O how love I thy law! it is my meditation day and night." It implies unlimited confidence in God, and unshaken belief as to the efficacy of his promises.

in the testimony he has given of his Son ; and a spirit of filial obedience to all his precepts.

The laws of the Mediator's kingdom require love to man—"Thou shalt love thy neighbour as thyself." This prohibits rendering to any man evil for evil ; but, contrarywise, it demands blessing. It utterly forbids wrath, hatred, malice, envy, pride, revenge, and fighting ; but requires on the contrary, meekness, forgiveness, long suffering, tenderness, compassion, and clemency. The subjects of the Mediator's kingdom are commanded to do good to all, as they have opportunity ; but especially to those of the household of faith. This command extends not only to the gentle and kind, but to the disobedient and froward ; to friends, and to enemies—"If thine enemy hunger, feed him ; if he thirst, give him drink,"—is the command of our Lord. This injunction, it is apprehended, is directly opposed to resisting the oppression of enemies by force. Jesus said, "If my kingdom were of this world, then would my servants fight ;" but instead of avenging wrongs, the implicit direction is, "to overcome evil with good." The Mediator is the only avenger of the wrongs done to his subjects, "for it is written, Vengeance is mine, and I will repay, saith the Lord." In a special manner, the subjects of the Mediator must love the brethren. They must visit the widow, the fatherless, and the afflicted, and live unspotted to the world. The Lord accepts every act of kindness done to the brethren, as done to himself ; and regards every act of injustice, cruelty, and revenge towards them, as expressed towards himself. He con-

siders them his own property; the purchase of his blood—he will therefore not only be their portion, but their defence; he will be a wall of fire round about them, and a glory in the midst. The Mediator sits as King, upon his holy hill of Zion, and is swaying his sceptre in righteousness throughout his vast dominions.

Having very briefly considered what the Mediator's kingdom in a special manner is, its nature, and its laws, we now pass, as was proposed, to make several inferences and illustrations.

1st. If the Mediator's kingdom is in a special manner the gospel dispensation, and its nature and laws are not of this world, but spiritual, heavenly, and divine; then we may infer, that the kingdoms of this world are not united to the kingdom of our Lord, but are opposed to it. If they are not for him, they are against him; and if they gather not with him, they scatter abroad. They must therefore be at war with the Lamb; but the Lamb shall overcome them; for he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords. The great conflict in our world is between the kingdom of the Mediator, and the kingdom of Satan: but the victory is not uncertain. Although the "heathen rage, and the people imagine a vain thing—the kings of the earth set themselves, and the rulers take counsel together, against the Lord; and against his anointed; saying, Let us break their bands asunder, and cast away their cords from us;—He that sitteth in the heavens shall

laugh : the Lord shall have them in derision : Then shall he speak to them in his wrath, and vex them in his sore displeasure.”—“ Out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the winepress of the fierceness and wrath of Almighty God.”

The Psalmist, by the Holy Ghost, says of Christ—“ Thou shalt break them with a rod of iron ; thou shalt dash them to pieces, like a potter’s vessel.” Again—“ He shall cut off the spirit of princes, he is terrible to the kings of the earth.” Isaiah, by the revealing spirit, had the scenes of futurity opened to his view. He saw the glorious Redeemer marching through the earth in the greatness of his power ; for he saw by prophetic vision, the great day of his wrath appear ; and none but his redeemed were able to stand. In view of the dreadful scene, his soul was filled with astonishment ; and he exclaims—“ Who is this that cometh from Edom ? with dyed garments from Bazrah ? this that is glorious in his apparel ; travelling in the greatness of his strength ? I, that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat ? I have trodden the winepress alone ; and of the people there was none with me ; for I will tread them in my anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments. For the day of vengeance is in my heart, and the year of my redeemed is come—I looked, and there was none to help ; and I wondered there was none to uphold :

Therefore mine arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in my anger, and make them drunk in my fury; and I will bring down their strength to the earth." From this it appears that the nations of the earth, will be gathered like the grapes of a vineyard; and cast into the great winepress of the wrath of God Almighty; and the great Redeemer will thresh them in his anger, and trample them in his fury. Their destruction must be inevitable, if their laws and governments are directly opposed to the Mediator's kingdom—When he shall come out of his place to shake terribly the nations of the earth; then the earth* will no longer cover the blood of the slain: for he will make inquisition for blood; and write up the nations. Then he will stain the pride of all glory, and bring into contempt all the honourable of the earth. The nations will be like stubble before the devouring fire; and will be chased away like chaff before the whirlwind; and no place will be found for them.

The interpretation of the symbols of the four great empires by the prophet Daniel, fully confirms this idea. In first describing the vision to Nebuchadnezzar, he says: "Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay; and brake

* The earth, in symbolical language, is supposed by the writer to denote civilized nations, in distinction from uncivilized; which are symbolized by the agitated sea. Civilized nations will no longer cover the blood of the slain, under the specious idea of defending their rights and liberties.

them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain; and filled the whole earth." The prophet thus interprets the vision: "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms; and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands; and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter."

Thus, we see, that the kingdoms of the world, by not submitting to the kingdom of our Lord, but by making war with the Lamb, are devoted to awful destruction, for the Lamb will overcome them. His kingdom will stand, for it is an everlasting kingdom; and of his dominion there shall be no end. The gospel dispensation, (or the kingdom of heaven,) must remain for ever, as it is governed by the same spirit which prevails in the eternal fountain of blessedness himself. It is therefore emphatically called the Kingdom of God; not only in distinction from the kingdoms of this world, but in distinction from all the other dispensations of the Church. It is not of this world—It is the kingdom of heaven; the reign of righteousness, peace, and joy in the Holy Ghost.

2. If the Mediator's kingdom is not of this world, but spiritual, heavenly, and divine; and the kingdoms of this world are opposed to it; then we may infer, that the kingdoms of this world must belong to the kingdom of Satan. There are but two kingdoms in our world. At the head of one is the Mediator, and at the head of the other is Satan. Satan is the God of this world, and reigns without a rival in the hearts of the children of disobedience. He is the Prince of the power of the air. All the kingdoms of this world, and the glory of them, are given to him *, until the time that God shall write up the nations, and make inquisition for blood. Then the great battle of God Almighty will be fought, and the beast, and the false prophet will be cast into a lake of fire; and Satan will be bound a thousand years; and the saints will take the kingdom, and possess it; and wars shall cease from under heaven. After the thousand years, Satan will again be let loose; "And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." "And the Devil who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Thus it appears that Satan is the main spring of all warlike powers, and when he is

* If the kingdoms of this world do not belong to Satan, then it was no temptation to our Lord when he offered them to him. It is expressly said that he was "tempted of Satan."

bound, wars will cease ; but as soon as he is again let loose, they will rage. The writer is sensible, that this will be a very unpopular doctrine with the men of this world ; and with those worldly Christians, who are struggling, and teasing, and panting, for the profits, and the honours of this world. If it is a fact, that the nature and laws of the Mediator's kingdom, are diametrically opposite to the kingdoms of this world, then the inference is irresistible, that the kingdoms of this world belong, not to the kingdom of our Lord, but to the kingdom of Satan ; and however unsavoury the truth may be, it ought not to be disguised. Satan is the strong man, but the Mediator is the stronger, and he will bind him, and spoil his goods. The son of God was manifested that he might destroy the works of the devil. When he shall destroy the rage of the nations, and the tumult of the people ; then Satan's goods will be spoiled. When Satan is cast into the bottomless pit, tumult, and war, will retire with him back to hell ; and instead of the blast of the trumpet, and the groans of the dying, will be heard the shouts of the saints, and the songs of the redeemed. Then will be " heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth."

3. If the Mediator's kingdom is not of this world, and the kingdoms of this world are under Satan's dominion ; then we may infer, the great impropriety of the subjects of the Mediator's kingdom

using the weapons of this world, and engaging in tumults, wars, and fightings. "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." The Jews expected in their Messiah a temporal Prince; but because his kingdom was not of this world, they crucified the Lord of life and glory. Had he only appeared in the pomp of this world, and in the splendour of a temporal conqueror, to vanquish the Romans, who were in possession of their earthly Canaan, and oppressing their nation, they would immediately have rallied round his standard, and followed him to earthly conquest and glory. He was apparently too inattentive to their rights and liberties, (which the patriots of this world now emphatically call their dearest interests.) They said, "If we let him alone, all men will believe on him; and the Romans shall take away both our place and our nation." It may be asked, Why were the Jews apprehensive, if all men should believe on him, the Romans would take away both their place and their nation? The answer does not appear difficult. They doubtless perceived that both his life and precepts, directly opposed rendering vengeance to their enemies; and, on the contrary, demanded nothing less than love to their enemies, good for evil, and blessing for cursing. This they could not endure, as it directly opposed their carnal desires, and filled them with malice against the Prince of Peace. They might, with much greater propriety than any nation under the gospel light, have said, Shall we imbibe

this pusillanimous spirit of doing good to those who oppress us, and tamely bend our necks to the yoke of tyranny, and suffer our dearest interests to be wrested from us, without once making a struggle to defend them? Rather let us arise and fight manfully, and defend our liberties, or die gloriously in their vindication. We say they might, with much greater propriety, have made these declarations, than any under the light of the gospel; because they considered themselves under the Mosaic dispensation, which had fully tolerated them, not only in defensive, but offensive war. But when they perceived that the doctrines of the Mediator were calculated to disannul their dispensation, and extinguish their carnal hopes, (notwithstanding his credentials were divine,) their malice was kindled against him, and their vengeance was not satiated, until they wreaked their hands in the blood of the Son of God. And we may confidently expect, that wherever the same Spirit of Christ lifts up a standard against the same carnal policy, and temporal interest, there will follow the same spirit of envy, persecution, and revenge, which was manifested against the Lord of life and glory. If any man, (no matter who,) will live godly in Christ Jesus, he shall suffer persecution. The Spirit of Christ is the same now, that it was then, and the world is the same, the carnal heart is the same, and the great adversary of souls is the same. Only let it be styled Patriotic to persecute the followers of the Lamb of God; and we should soon see the Heroes of this world drunk with the blood of the Martyrs of Jesus; and probably

many would be as conscious as Paul was, while breathing out threatnings and slaughter against the disciples of the meek and lowly Jesus. It is not impossible but when the witnesses* are slain, their crime may be, a refusal to use carnal weapons in defence of their country.

As it is a matter of great practical consequence to know, whether the subjects of the Prince of Peace are authorized in any case, under the gospel dispensation, to use carnal weapons or not; we propose in this inference to be a little more particular. Although it is supposed that the Lord Jesus Christ acted in a threefold capacity, as God, Man, and Mediator; yet we have never heard it questioned by Christians, but that all his conduct as man, was to remain a perfect example for his brethren; and all his precepts, a perfect rule for their duty. As his kingdom was not of this world, he did not intermeddle with the governments of this world; he only submitted to all their laws, which were not contrary to the laws of his heavenly Father. He was meek, and lowly; so little did he possess of

* The writer has, for a length of time, been of opinion, that no event has ever yet happened to the Church, which answers to slaying the witnesses. It has been given as a reason, by some, that the witnesses have been slain, that so much light has been diffused since the Art of Printing was discovered; and since the reformation, that no reason can ever again be found, sufficiently plausible to satisfy the consciences of mankind, in again taking the lives of their fellow men, in matters of conscience. If our country was invaded, and a law should be passed that every man capable of bearing arms, should equip himself for its defence; on penalty of being considered as an enemy, and to be publicly executed accordingly, in case of refusal for conscience sake, there would not probably be wanting patriots sufficient to execute the laws: if they could not be found in our land of liberty, they might be found amongst the Tyrants of the Old World.

this world, that he had not where to lay his head. He went about continually doing good. He was full of compassion; even to his enemies. He wept over devoted Jerusalem. He was finally brought as a lamb to the slaughter; and as the sheep before their shearers are dumb, so he opened not his mouth. When he was reviled, he reviled not again, but committed himself to him who judges righteously. He prayed for his murderers, and apologized for his persecutors, saying, Father, forgive them, for they know not what they do. As the Church, under a former dispensation, had divine authority for engaging in war, it is important to ascertain, whether this authority was abrogated under the gospel dispensation or not*. That many things have been tolerated under one dispensation of the Church and prohibited under another, most Christians allow. That the preceptive will of God, is

* If the permission given to the church under the Mosaic dispensation to engage in war, has not been disannulled by the gospel dispensation, (which is by no means granted,) it is thought that it does not admit of the consequences which are generally drawn. The Israelites were God's covenant people, and were utterly prohibited from making any covenant with the nations around them; or engaging with them in their wars. It must therefore be totally improper for God's covenant people now, to unite with those who are strangers to the covenant of promise, and engage with them, in their tumult, and fightings. It is presumed that no one who has ever read our constitution will pretend that the American nation has, in the Scriptural sense, made a covenant with God. If the analogy holds good in one point, it must in another; and in that case, there is no alternative left for God's covenant people, but either to withdraw from those who are not in covenant with God, or adopt a national religion which must be defended by the weapons of the nation. It is believed that those who will not admit that the permission granted to the Israelites to engage in war was abrogated by the gospel dispensation, can never fully answer the arguments in favour of a national religion.

to be our only rule of duty, few Christians deny. The knowledge communicated to us, of the preceptive will of God to his Church, under the first dispensation, is very limited. We find, however, no authority for taking the life of man in any case, not even for murder ; but on the contrary, a sevenfold vengeance was pronounced upon him who should slay the murderer. Under the patriarchal dispensation, he that shed man's blood, by man was his blood to be shed. In this, defensive war was tolerated.—— Under the Mosaic dispensation, not only defensive, but offensive war was tolerated, and not only war was permitted, but a retaliating theocracy established ; an eye, for an eye ; a tooth, for a tooth ; life for life, &c.

The question to be decided is, whether these regulations are still in force, or whether they were disannulled by the gospel dispensation ? The life and precepts of our Lord, and his disciples while under the unerring guidance of his spirit, must be our only authority in this inquiry. That many things were done away by the gospel dispensation, none will deny, who believe the gospel. The ceremonial part, which was only a shadow of good things to come, vanished away, when the substance appeared ; and not only the ceremonial part was abolished, but many other practices. Polygamy was permitted under the law ; but forbidden under the gospel. Divorce was allowed under the Mosaic, but prohibited under the gospel dispensation ; except in the case of adultery. Under the Mosaic dispensation, the penalty for whoredom was stoning to

death. This penalty was not enforced under the gospel dispensation, as may be seen in John viii. 11. That all kinds of wars, revenge, and fighting, were utterly prohibited under the gospel dispensation, we think appears evident, not only from the life of our glorious Mediator, but from his express precepts. "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." No comment can add force to this passage, for it is apprehended that no language can be more explicit against defensive war.

In Christ's sermon on the Mount, he quoted a passage from Exodus, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but, I say unto you, that *ye resist not evil*: but whosoever shall smite thee on thy right cheek, turn to him the other also." The force of this passage has generally been obviated, by saying, that we are not to take all the words of our Lord literally. Although this is admitted; yet we are absolutely bound to take the spirit of every word, if we can understand them, by comparing the Scriptures with the Scriptures. That the spirit of this passage is directly opposed to the one our Lord quoted from Exodus, we think cannot fairly be denied; and, of course, it disannulled it; for he who had power to make laws under one dispensation, had power to abrogate them under another.

The blessed Mediator did, in the most explicit manner, command his subjects to love their enemies, and render good for evil. This command, we are of

opinion, is totally incompatible with resisting them with carnal weapons. He says, "But I say unto you which hear, love your enemies, do good to them which hate you, and pray for them which despitefully use you." Let us for one moment compare this precept with defensive war, and see if it can consistently be put into practice. Suppose our country is invaded, and a professed disciple of the Prince of Peace buckles on the harness, and take the field, to repel by the point of the sword his enemy. He advances amidst the lamentations of the wounded, and the shrieks of the dying, to meet his foe in arms. He sees his wrath kindled, and his spear uplifted; and in this trying moment he hears his Lord say, Love your enemy, and render to him good for evil; and his kindness to him is like Joab's to Amasa; he thrusts him through the heart, and hurries him to the awful tribunal of his judge; probably, without the application to his never-dying soul, of any renewing spirit or atoning blood. Dear brethren, be not deceived; for God is not mocked. Who amongst our fellow-men, would receive the thrust of a sword as an act of kindness? Only let conscience do its office, and there will be no difficulty in deciding whether defensive war is inconsistent with the gospel dispensation or not. Carnal and spiritual weapons, will no more unite under the gospel dispensation, than iron, and miry clay.

Our very salvation depends on being possessed of a spirit of forgiveness to enemies. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If men invade our

rights, and trespass upon our privileges, is it forgiveness to repel them at the point of the bayonet? The honest Christian will find no difficulty in conscientiously deciding this question; notwithstanding he may be slow of heart in believing all that is written.

All the conduct of our Lord had meaning to it; and much of it was with an express view to teach his disciples by way of example. A little before he was betrayed, he ordered his disciples to take swords. The object of this must have been, either to use them for defence, or for some other purpose. The event proves, that they were not taken for self-defence. The question then is, for what were they taken? The event appears fully to answer the question; viz. To prohibit, by way of example, the use of them for self-defence, in the most trying situation possible. If any situation would justify self-defence with carnal weapons, it must have been the situation in which our Lord and his disciples were placed, at the time he was betrayed. They were in a public garden; and they were assaulted by a mob, contrary to the statutes of the Romans, and the laws of the Jews; and the object was, to take his life. This the disciples knew; and Peter judged it a proper time for defence, and drew his sword, and smote a servant of the High Priest, and cut off his ear. As our Lord's kingdom was not of this world, he would not suffer his subjects to use the weapons of this world in any situation. He therefore healed the wound they made, and rebuked Peter for his mistaken zeal. "Then said Jesus unto him, put up again thy sword into his place, for all they that take

the sword, shall perish with the sword; thinkest thou that I cannot pray to my father, and he would presently send me more than twelve legions of angels?" Here we see that our Lord not only forbade his disciples to use the sword in self-defence; but added a dreadful penalty to transgressors—"all they that take the sword shall perish with the sword." The disciples did not then fully understand that his kingdom was not of this world. As soon as they were prohibited using the weapons of this world, they all forsook him and fled*.

* Four things are noticeable from this history: *First*, That the subjects of the Mediator's kingdom have no right to use carnal weapons for defence, in the most trying situation possible. *Secondly*, The promulgation of a decree of heaven; that all they, (whether states, churches, or kingdoms,) who take the sword, shall perish with the sword—Every political or ecclesiastical body which is defended with the sword, will by the sword be destroyed. In confirmation of this sentiment, we see while the great destroying powers were represented to St. John in the symbols of ferocious beasts, it was added—"If any man have an ear to hear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword;"—but in opposition to this it is said—"Here is the faith and the patience of the saints." We would inquire, how the faith and the patience of the saints appear, if they, like the nations of the earth, lead into captivity, and kill with the sword? *Thirdly*, The weapon, which the subjects of the Redeemer are to use for defence, is here brought into view, viz. Prayer. Nothing which appears prevented our Lord from using this weapon when he was betrayed, but the necessity of the Scriptures being fulfilled. Had he prayed to his Father, more than twelve legions of ministering spirits would have appeared swift as lightning to discharge his will. At the time he shall come in all the glory of his Father, the holy Angels will be with him. He will break through the heavens in flaming fire, and descend with the shout of the Archangel, and the trump of God; and cleave asunder the earth beneath; and send forth his angels, who will awake the sleeping millions from their tombs, and gather together his elect, and take them up into the air, to be ever with their Lord. *Fourthly*, we may expect that angels will be sent to deliver the saints in the times of trouble. Angels are ministering spi-

The Apostle James in his epistle to the twelve tribes of Israel, which were scattered abroad, asks them this question : " From whence come wars and fighting among you ? Come they not even of your lusts, that war in your members ? Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight, and war, and yet ye have not." " Ye adulterers, and adulteresses ! know ye not that the friendship of the world is enmity with God ? whosoever, therefore, will be a friend to the world, is an enemy of God." From this we think it evidently appears, that the warlike spirit of the world is directly opposed to God. The God of this world works effectually in the hearts of the children of disobedience, and stirs up their lusts, which war in their members, and hurries them on to acts of cruelty, revenge, and fighting.

This subject is of so much practical consequence, that it requires a few observations, in reply to some of the arguments of worldly and unenlightened Christians, in favour of using carnal weapons. It is said, that government is an ordinance of God, which exists throughout his vast dominion. In heaven above, there are angels and archangels ; and upon earth, there are magistrates and powers ; and in hell, there is the prince of devils. That God, in

rita, and are sent forth to minister to those who shall be the heirs of salvation. What a consolation it is, that the subjects of the Mediator can apply for help, in times of trouble, to him who has the hosts of heaven at his command ; and who has said he will never leave nor forsake them ! The Angel of the Lord encampeth round about them who fear him, to deliver them out of all their trouble. If God be for them, who can be against them ?

his holy providence, has so disposed of events, that governments of some kind or other do exist in all parts of his dominion, none but sceptics will deny. But who would pretend that the governments in heaven and hell are not diametrically opposite? One is the spirit of peace and love; and the other, rebellion and war. Perhaps the manifestation of these different spirits, here on earth, may fairly be the dividing line amongst its inhabitants, and show to which kingdom they belong. They say all powers are ordained of God. Thus far they are correct; but it is apprehended that they do not make a proper distinction between the ordination of God, and his preceptive will for man. So far as the former agrees with the latter, it is a rule of duty, and cannot be any further. One is the rule of God's own procedure, (if the expression is proper,) and the other the rule of action for his creatures; but the counsel of God, and his laws for man, are often diametrically opposite. It is not improbable, that this is part of the mystery of God, which will, by and by, be finished.

The Lord Jesus Christ was delivered by the determinate counsel and foreknowledge of God; and yet, by wicked hands, he was crucified and slain. Here, as in the case of Pharaoh, and many other instances recorded, the divine counsel and the duty of man were directly opposite. To ascertain our duty, we must look at the preceptive will of God, and not to his eternal counsel. Although all powers are ordained of God, yet it must not be inferred, that all the laws of the heathen or civilized world, are to be a rule of duty for the Mediator's subjects,

or that their Spirit is agreeable to the Spirit of the Gospel dispensation. It is said, We are commanded to obey magistrates, and every ordinance of man, for the Lord's sake. All this is admitted ; but these injunctions are either limited by other precepts, or they are unlimited : if they are unlimited, then all who have died martyrs, fell a sacrifice to superstition, instead of duty. Notwithstanding these directions were intended as a rule for Christians in all ages, yet they were promulgated, while the disciples were under idolatrous governments, and were never intended to be binding upon them to worship idols.

These commands must, therefore, be limited. The question is, how are they limited ? We apprehend, by the spirit, and other precepts of the gospel. We have already shown, we trust, that these absolutely prohibit war in every form. If so, then none of these injunctions can counteract the position we are examining. They only enjoin strict obedience to all human laws under which we live, that do not contradict the spirit, or precepts of the Gospel : when they do, they are not binding, and must be resisted ; not, however, with carnal, but spiritual weapons ; we must take joyfully the spoiling of our goods, and count not our lives dear unto ourselves.

It has been often said, that he who refuses to comply with the commands of the magistrate, resists the powers that be ; and, according to the apostle's reasoning, resists the ordinance of God, and will receive to himself damnation. And further, as all powers are the ordinance of God, they ought

to be supported; and if they cannot without, they must be, even at the point of the sword. Here the subject of the Mediator must make a distinction between resisting the "Powers that be" by force of arms, and refusing to obey their unlawful commands. It is supposed, that in one case he would obey, and that in the other he would disobey the commands of his master. No martyr ever considered himself as violating this precept, in refusing to sacrifice to an idol, at the command of an earthly power: neither will any subject of the Mediator view himself as violating it, by refusing to use carnal weapons, while he believes that his Lord has utterly forbidden his using them. It is apprehended that if this proves any thing upon the principles of war, that it will prove too much for its advocates. The command is to obey the powers that be, and not the powers that ought to be. If it is taken in an unlimited sense, it must prohibit resisting even tyrannical powers, and would of course condemn every Christian who engaged in the American revolution. To say that all power is in the hands of the people, and of course it is the people who are the powers that be, is thought to be but a quibble. We will suppose a very possible case, that a foreign power completely overturns the government of the people, and disannuls their laws, and gives a new code; in that case, the command to obey the powers that be, would not be annihilated. The precept originally was given, while the disciples were in the midst of tyrannical governments. It is thought, that it is so far from tolerating defensive war, that it is

opposed to it. The precepts of the gospel cannot be dependent upon the convulsions of the nations. If Christians are bound to aid with carnal weapons in suppressing a rebellion, then, if the opposing power gains the predominance, they must turn directly about, and fight the very power they were before supporting. Such conduct would not become the citizens of Zion. If it is said, the powers that be, are Christian rulers; then we say, let them govern only by the laws of the Mediator's kingdom, and we will bow with reverence before them; and not teach for commandments, the doctrines of men; as we cannot receive human laws, for divine precepts.

It is stated that our Lord paid Tribute, and that we are commanded to pay tribute to whom tribute is due, and that tribute supports the governments of this world. This is granted; but the Mediator's subjects are required also to lead peaceable and quiet lives; this is more promoted by paying tribute, than by the refusal. Our Lord directs Peter to pay the tribute, lest they should give offence. But paying tribute for the sake of preserving peace, is a very different thing from actually engaging in war.

Whenever the Christian is called upon to pay money, by way of taxes or tribute, he does not part with any spiritual treasure, but only earthly property; for which he has the example and precepts of his Lord. The currency of the world generally bears the ensign of the nation which made it. If it bears the image and superscription of Cæsar, then render to Cæsar, the things that are Cæsar's; and unto God, the things which are God's. Chris-

tians, however, whose hearts are upon this idol, will sooner give up their lives than their God. "The love of money is the root of all evil." The real Christian's treasure is in heaven, and beyond the reach of the powers of earth or hell. The things of this world are but privileges lent to him, to be resigned at the call of his Lord. Shall he then fear those who can only kill the body, and afterwards have no more power that they can do? Rather let him fear him, who has power to destroy both soul and body in hell for ever. It is better for him to suffer wrong, than to do wrong.

The permission granted to the Jewish church to wage war, has often been pleaded as authority for Christians. If this proves any thing, it proves too much; for not only defensive, but offensive war was permitted under the Mosaic dispensation. This, the Tyrants of the world have not generally contended was right, since the gospel dispensation. We think, however, that we have fully shown that this was abrogated under the gospel dispensation, and that all kinds of war were prohibited; if so, it has no weight on the subject*.

It has been said, that Christians, with a small

* Although it is not expected that any intelligent and candid Christian will attempt to say, that the arguments which have been advanced may fairly apply to offensive, but not to defensive war; yet some weak, and unenlightened Christians, may make the assertion. In answer to such, we would observe—that this would be begging the question, and taking for granted, the very subject in dispute. We cannot be satisfied with any thing short of a candid answer, drawn directly from the spirit and precepts of the gospel. When it is fairly proved, that under the gospel dispensation our Lord did draw a clear line of distinction, between offensive, and defensive war; and that he intended all such precepts as have been adduced to apply to the former, and not to the latter; then we will acknowledge the weight of the argument. Until this is done, we shall not consider our arguments as answered.

exception, have never questioned the propriety of defensive war. As it regards nominal Christians, this statement is perhaps correct ; but as it respects the real disciples of the Mediator, it is to be questioned. We hear of no Christians in the first ages of the Church, engaged in carnal warfare ; until we hear of great corruptions in the Church. Most protestants have been of opinion, that those precious disciples who inhabited the dark vallies of Piedmont ; during the great corruptions of the nominal Church ; were the Redeemer's true subjects. These disciples, of whom the world was not worthy, utterly refused to engage even in defensive war ; notwithstanding they were hunted down by their bloody persecutors, the same as the Lamb is hunted down by the Wolf.

It has been often repeated that the Reformers who were good men, did not hesitate to engage in defensive war ; and that the reformation was finally supported by the sword. That the Reformers were generally pious men, is readily admitted, and that the reformation under divine providence was a glorious event to the Church, is also granted. But the history of the Reformers, when written by their friends, abundantly manifests that they were men, subject to like passions, with other men ; and that all the means they employed could not be justified, either by the Spirit, or the precepts of the gospel.

Henry the Eighth was a vile man, but he was very active in protesting against the Pope, because his holiness would not grant him a divorce. God makes the wrath of man praise him. It will not

probably be a great length of time, (in the opinion of the writer,) before those Churches which were defended with the sword, will be destroyed by the sword.

It has been further urged, that not only the Reformers, but most pious Protestants, have prayed for the prosperity of the arms of their country, and many have actually fought in the field of battle. All this is likewise admitted : but how many pious men have had a mistaken zeal? It is fully believed, that Protestants, generally, have been in the habit of considering the reformation so glorious an event, that they have very little inquired, whether the means by which it was finally defended, were agreeably to the spirit of the gospel or not. They have been taught, from their earliest years, to consider that the weapons of warfare used by the Reformers were lawful ; so that they have not hesitated to follow their example. That the example and prayers of pious people ought to have weight, is readily granted ; but to place a blind confidence in them, we apprehend, is criminal ; for their example is to be imitated, no further, than it agrees with the spirit and precepts of the gospel. These, must for ever remain a perfect standard of duty ; whereas, the practice of real Christians, (owing to their imperfect state,) is constantly changing, and often contradictory. During the American revolution, doubtless, real Christians were praying and fighting for the success of the American arms ; and real Christians in the British service, were praying and fighting for the success of his Majesty's arms. The truth is,

they ought not to pray for war in any shape, but to pray that wars may cease from under heaven ; and that God's kingdom may come, and his will be done on earth as it is done in heaven ; and not only to pray, but endeavour to advance the kingdom of heaven, and put a stop to wars and bloodshed. The opinions of pious people often vary with the increase of light which shines upon the Church. One century ago most pious people believed in the propriety of the slave trade ; but very few can now be found to advocate the abominable practice. The nature of the crime has not changed, nor the evidence against it ; but the truth is, that the opinion of pious people has materially changed upon the subject. We ought always to remember that the example of pious people, is to be of no weight, any further than it agrees with the example of our Lord. It is always unsafe to be looking too much to the fallible example of those whom we have esteemed pious, for a rule of duty, while we have the unerring word in our hands, to light our way : when any one is depending upon the example of Christians, not under the immediate influence of divine inspiration, for evidence to support his hypothesis ; it is strong presumptive evidence that he has not the word of God in his favour. By the word of God, and by that *only*, ought every controversy to be tried.

It is further urged, that we are commanded to pray for kings, and all in authority ; it is true we must pray not only for kings, but all men, even enemies. This, however, does by no means imply, that we are commanded to pray for a blessing upon their

unhallowed undertakings ; but it only implies that we must pray that they may be translated out of nature's darkness into the light of the gospel ; and from the power of Satan, unto the living God.

The great difficulty with the subjects of the Mediator ever has been, and still is, a want of faith in the promises of God. They are prone to be afraid of consequences. They look nearly as much at consequences as the children of Israel did, while journeying from Egypt to Canaan. The truth is, they ought to have nothing to do with consequences, but only duties. Thus, saith the Lord, should be their warrant, and only guide. If they implicitly follow the command, consequences are all safe in God's hand. Had Abraham looked only at consequences, it is not probable he would ever have been styled the Father of the Faithful. It is not uncommon for timid and wordly Christians to be alarmed at consequences, and to argue in this manner : They say, shall we stand still and suffer an assassin to enter our houses, and take our lives and property, without ever attempting to resist him ? All this must go upon the supposition, that he who has said he will never leave nor forsake his people, and is a very present help in every time of need, will take no care of them. No assassin could stand a moment before the prayer of faith, which would enter the heavens, and reach the ears of the Lord of Sabaoth. If faithless Christians cannot be persuaded to look at the precepts and the promises ; but only at consequences, they ought, at least, to examine them well. Suppose God, in his holy providence, should permit an assas-

sin to take the life of one of his dear children; the consequence would be, he would immediately be translated to glory; and possibly the assassin might become a penitent: but should he take the life of the assassin, in defending himself, the consequence then would be, he would hurry him into the abyss of the damned; where his probation would be eternally ended. He who puts his trust in the Lord shall not fear what man can do to him; he will be like Mount Zion, which cannot be moved.

Remember, dear brethren, that the weapons of our warfare are not carnal, but spiritual, and mighty through God. "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God; that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, (here is the equipments of a soldier of Jesus Christ,) that ye may be able to withstand in an evil day, and having done all, to stand: stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto

with all perseverance, and supplication for all saints.” And the very God of peace shall be with you ; and he will shortly bruise Satan under your feet. For yet a little while, and the Almighty angel will come down with a great chain in his hand ; and he will lay hold on the Dragon, that old Serpent, which is the Devil and Satan, and will bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him ; that he shall deceive the nations no more, until the thousand years are fulfilled. Then wars will cease from under heaven, and the implements of death will be converted into the harmless utensils of husbandry ; and there will be nothing to hurt nor destroy in all God’s holy mountain. The stone which was cut out of the mountain without hands, will become a great mountain, and fill the whole earth. Then will be heard, “ a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them.”

It is, however, very important, dear brethren, that we keep it constantly in mind, that the nature and precepts of the gospel are the same now, that they will be then ; in that glorious reign of righteousness and peace ; and that it is our duty constantly to be influenced by the same spirit now, which will

then be manifested by the followers of the Lamb. The little leaven is of the same nature of the whole lump when it is leavened. Let us therefore gird up the loins of our mind, and watch unto prayer*.

4. If the Mediator's kingdom is not of this world, but spiritual, heavenly, and divine ; and if the kingdoms of this world are under the dominion of Satan ; and if the subjects of Christ's kingdom are not permitted to use carnal weapons ; then we may infer who is the " great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." A virgin or chaste woman, is a familiar symbol in the Scriptures, of the true Church of God ; and an unchaste woman is as familiar a symbol of an apostate, or corrupt Church. As a lewd woman calls herself by the name of her husband, notwithstanding she has constant intercourse with other men ; so the corrupt Church calls herself by the name of Christ ; notwithstanding she has constant illicit intercourse with the kings of the earth †.

* In the 35th page, the writer perceives that he has made too unlimited a statement respecting the disciples who inhabited the vallies of Piedmont. Historians have generally considered those who dissented from the Church of Rome during the dark ages, as possessing similar sentiments. It is true, they did agree in renouncing the authority of the Pope ; but in other things they did not all agree. Some courted the protection of earthly powers, and united with them in defending their rights by the point of the sword ; and were finally destroyed by the sword. Others, instead of defending themselves with carnal weapons, fled from the face of the serpent ; and were, under divine Providence, the seed of the church in the wilderness. It is the latter class to which the writer would be understood as referring.

† As the writer has been for some time studying the symbolical language of the Scriptures, and intends, (if the Lord will, unless some per-

To understand the true nature of spiritual whoredom, will assist us in ascertaining the bounds of mystical Babylon.

The children of Israel were separated from all the nations of the earth, and set apart to be holy unto the Lord. As they were in covenant with the God of Israel, he addressed them in the endearing character of a husband. Whenever they made any covenant or formed a confederacy with the nations around them, or imitated their idolatrous abominations, they were charged with spiritual whoredom. The Church, under the gospel dispensation, is redeemed from amongst men out of every nation; and sanctified, and set apart, to be a peculiar people to show forth the praises of God. It is styled the Bride, the Lamb's wife. Its members are not to be conformed to this world, but to be transformed by the renewing of the Spirit. They do not belong to any earthly kingdom; for our Lord

son more able should attempt an explanation,) to give his views to the public; he will not be so particular at present, in explaining the symbol of the great whore, which sitteth upon many waters, as he otherwise should. He early perceived that the heavens, and the earth, with all their furniture, were used as an alphabet, in the language of things, to represent moral subjects. His object has been to learn the true meaning of each symbol by comparing Scripture with Scripture. No language can be read until the alphabet is first learned. Symbolical language does not, like other languages, change with time and place; but represents the same idea to all nations, and at all times. He is of opinion, that one symbol does not represent two events; unless it first have a reference to some less event, which is typical of some more important event; in that case, all together may be figurative of some great ultimate end. Although one symbol is supposed never to represent two different things, yet two or more symbols generally represent one thing. He has found by tracing back a symbol to its first use, that its true meaning is generally manifest. Since examining the Scriptures with this view, he has been irresistibly drawn into the conclusions now exhibited.

has said "they are not of the world, even as I am not of the world;" but they are citizens of the heavenly Zion; and belong to the household of God: they are members of the same community, with the innumerable company of Angels, and the spirits of just men made perfect; and are to be governed by the very same spirit and temper, which reigns amongst those blessed inhabitants above. God is an overflowing and unbounded ocean of blessedness and love: love is, therefore, the fulfilling of the law.

Whenever the subjects of the Redeemer unite themselves to the kingdoms of this world, and engage in their political contentions and fightings, then it appears they commit spiritual whoredom; for they forsake the fountain of living waters, and hew out to themselves cisterns, broken cisterns, which can hold no water. When they thus mingle with the world, and unite in its pursuits, they may spiritually be styled adulterers.

The Apostle James, while reproofing the twelve tribes which were scattered abroad, for their wars, and fightings, and friendship to the world, styles them *adulterers* and *adulteresses*. In direct opposition to this representation, the first fruits of the Church are styled *virgins*, as not being *defiled with women*. "These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from amongst men, being the first fruits unto God and the Lamb; and in their mouth was found no guile; for they are without fault before the throne of God." As virgins are pure and undefiled, so were the disciples of Christ

in the first age of the Church, when they had no impure intercourse with the kingdoms of this world, and followed the Lamb, in refusing to engage either in its profits, honours, or fightings. They are therefore called virgins, without fault, in opposition to those who mingle with the world; who are spiritually styled harlots.

It evidently appears, if what has been said is true, that mystical Babylon, that mother of harlots, and abominations of the earth, is just as extensive as the union of the Church with the kingdoms of this world; and just in that proportion, in which an individual Christian, or a single Church, or a number of Churches united in one body, engage in the honours, profits, and fightings of the kingdoms of this world; just in that proportion they may be said to be guilty of spiritual whoredom.

The writer is well aware that this inference; however just, will be looked upon with contempt by worldly political Christians, whose dearest interest is involved in the kingdoms of this world; and especially by those who are clothed in purple, and scarlet, and have a golden cup in their hands. He has no expectation of being candidly heard by such; but it is God's own dear children who have ignorantly mingled with the world, having been blinded by their education, whom he expects to give a candid hearing. "If any man have ears to hear, let him hear."

It is not common for a lewd woman openly to avow to the world her character; neither can it be expected that the Mother of Harlots will own her name. The writer is of opinion, that very few have under-

stood the full dimensions of this mystical city; she appears to him in her greatest extent, to be bounded but little short of the whole visible Church of God. She is styled "the *great City*, which spiritually is called Sodom and Egypt, where also our Lord was crucified." "And in her was found the blood of prophets, and saints, and of all that were slain upon the earth." But a dreadful judgment awaits her; "She shall utterly be burnt with fire: for strong is the Lord God who judges her." Being mingled with the nations, and supported by their power; when they become like stubble before the devouring fire, she will be consumed with them. The whore is represented as riding upon a scarlet coloured beast, and upheld by him*. When he, with all his heads, are cast into the lake of fire, she will likewise be given to the burning flame. But before this great and dreadful day of the Lord shall come, which will burn as an oven; when the whore shall be consumed with the nations of the earth; God will call to his people to come out of her, saying unto them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As God's ancient people were carried captives into literal Babylon, so God's dear people will be found captives in mys-

* The writer is fully of opinion, that a ferocious Beast is never used as a symbol of a corrupt Church, but of a tyrannical warlike power. He has been for some time of opinion, that the second Apocalyptic beast is rising, and that he will possess all the power of the first beast before him; and that under him, the false prophet will appear; and the witnesses will be slain; and upon his kingdom the six first vials of divine wrath will be principally poured out; and the seventh will be poured upon Satan's kingdom universally; as he is the prince of the power of the air.

tical Babylon; until they hear the command of their Lord, to come out of her, that they be not partakers of her sins, and that they receive not of her plagues. The captive daughters of Zion are very numerous. O, that they may soon arise, and shake themselves from the dust! "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

5. If the Mediator's kingdom is not of this world, and the kingdoms of this world are under the dominion of Satan; and if Christ's subjects cannot unite themselves to the kingdoms of this world, without committing spiritual whoredom; then we may infer the great impropriety of the subjects of the Mediator's Kingdom, becoming political Christians, and enrolling themselves with the men of this world. They cannot serve two masters, for they will either hate the one, and love the other; or else they will hold to the one, and despise the other.

How humiliating is it, to see the subjects of the King of Zion, engaged in the drudgery of the Prince of darkness; and labouring, and spouting, and struggling to support his tottering throne! Satan's kingdom is divided against itself, and must therefore come to an end. But how lamentable is it, to see the sons of the living God, the subjects of the Prince of Peace, taking sides in the cause of the adversary of souls, and actually opposing and fighting each other, under his banner! They do it ignorantly, and will therefore obtain forgiveness; for they know not what manner of spirit they are of. They are commanded to have no fellowship with

the unfruitful works of darkness; but rather reprove them."

Before our Lord departed from this world to go to the Father, he gave laws to his subjects, for their rule of life, until his second coming. All these laws contemplated their residing as a holy nation in the midst of a wicked and benighted world, to reflect the rays of the Sun of righteousness, on the thick darkness which covers the people. They were to be a city set upon a hill, and a light to the world. The apostle exhorts them to "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." They must be a peculiar people, to show forth the praises of God. How inconsistent is it then, for the citizens of the heavenly Zion, to be mingling with the politicians of this world, and uniting in their processions, feasts, and cabals; when they ought rather to be praying for them, that the very sins they commit in these scenes may be forgiven them! Dear brethren, is it not high time to come out from the world and be separated? "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

6. In view of what has been said, we finally infer; that every interest which is not built upon the sure foundation stone which God has laid in Zion, will be swept away when the storms of divine wrath shall beat upon our guilty world. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "For the day of the Lord of hosts, shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." "The Lord at thy right hand shall strike through kings in the day of his wrath; he shall judge among the heathen, he shall fill the places with their dead bodies; he shall wound the head over many countries." "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter. Their slain shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with blood." "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries. And the sword shall devour, and it shall be satiate,

and be made drunk with their blood." The nations must drink, of the wine, of the wrath of God, which shall be poured out without mixture, into the cup of his indignation ; and they will be trodden in the great winepress of the wrath of God Almighty. And the great whore which has drunk the blood of the saints, and the blood of the martyrs of Jesus, will have blood to drink ; for she is worthy.

The sword of the Lord has two edges ; it will cut off the offending limbs of the Church, and destroy her enemies. The fire of the Lord will purify his saints, but utterly burn up the wicked. " He whose fan is in his hand will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire." Although the earth is thus to be desolated, and the nations destroyed, yet the saints of the Most High shall " possess the kingdom for ever, even for ever and ever." " And the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints, of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dear brethren, these events are rapidly rolling in the fiery wheels down the descent of time ; and although the nations must first drink the vials of divine wrath ; and the battle of God Almighty must first be fought ; yet the time is at hand, when we shall no more hear the sound of war, and of garments rolled in blood ; for man will cease to be the enemy of man ; and every one will sit quietly under

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his own vine, and under his own fig-tree; and there will be nothing to hurt or destroy in all God's holy mountain: and the knowledge of the Lord shall cover the earth as the waters cover the channels of the mighty deep.

Dear brethren, is it not "high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand! let us, therefore, cast off the works of darkness, and let us put on the armour of light." And let us pray with all prayer and supplication in the spirit, for all men, not only for ourselves, our families, our friends, and the church of God; but for a dying world—that God would in infinite compassion, cut short these days of dreadful calamity for his elect's sake; and in the midst of deserved wrath, remember mercy.

"He that hath ears to hear, let him hear what the spirit saith unto the Churches. To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God."

FINIS.

ERRATA.

Page 13,	5th line fr. bottom,	for unspotted to,	read <i>unspotted from.</i>
15,	12th	for Bazrah;	read <i>Bazrah.</i>
15,	6th	for my anger,	read <i>mine anger.</i>
16,	3d line from top,	for my anger,	read <i>mine anger.</i>
25,	3d	for all kinds of wars,	read <i>all kinds of war.</i>
26,	9th	for take the field,	read <i>takes the field,</i>
28,	8th line fr. bottom,	for discharge his will,	read <i>discharged his</i> [will.
39,	12th	for equipments,	read <i>equipment.</i>

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THE

DUTY OF A CHRISTIAN

IN

A TRYING SITUATION:

A

LETTER

TO

THE AUTHOR OF A PAMPHLET,

ENTITLED,

"THE MEDIATOR'S KINGDOM NOT OF THIS WORLD,

BUT

SPIRITUAL, HEAVENLY, AND DIVINE."

"Remember, therefore, from whence thou art fallen, and re-
pent." *Title page of "Mediat. Kingd." &c.*

NEW-YORK:

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1810.

PREFACE.



NO apology is deemed necessary for the publication of the following Letter, as the author of the pamphlet to which this is a reply, and his friends, have expressed a hope, (Med. Kingd. p. 3 and 4.) that the subject of that pamphlet might “be called into notice.” A wish to gratify that hope, together with a sense of duty, has, for a long time, urged this undertaking. A belief is indulged, that clear evidences of a “candid and diligent examination of the Scriptures, with a view to ascertain and practise the truth,” (p. 3.) will be found, by the Christian reader, in the following epistle. And should it be made to appear, that the author has not been “so solicitous to reply to arguments, as to examine and illustrate the truth,” (p. 4.) it will afford him much pleasure: he will not only have discharged his duty, but complied with the particular desire, (p. 4.) of the Christian brother whom he has addressed.

A.

LETTER,

TO THE AUTHOR OF THE

"MEDIATOR'S KINGDOM," &c.



SIR,

TO point out and clearly delineate the duty of a Christian under the most trying circumstances, is an undertaking to which I feel myself very inadequate. The true Christian, however, will consider no obstacle insurmountable, no duty too arduous, no consequences too hazardous, in adhering to and strictly obeying the precepts of his master. Some time, Sir, has elapsed since the publication of your pamphlet, entitled, "*The Mediator's Kingdom not of this World.*"—As no reply has been made to it, though fraught, as I conceive, with doctrines incompatible with the spirit of the Christian religion, I cannot, consistently with a sense of duty, suffer it any longer to pass unnoticed. In the examination which I propose to give, the Scriptures shall be my guide, truth my object, and, as I hope, the love of Jesus the moving cause. And I earnestly beseech the Spirit of God to enable me to put just constructions upon the words of his grace, and make me "acquainted with the truth as it is in Jesus."

In your introduction there is nothing worthy of special notice, except the following remark :—" This spiritual temple," (the church,) "*will continue* to rise under *different* dispensations, until the elect are gathered together from the four winds of heaven." (p. 6.) The future, "*will continue* to rise under different dispensations," denotes that new dispensations are yet to come.

That " the spiritual temple is built of lively stones, upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone," no Christian will deny. But that this temple, "*will continue* to rise under *different dispensations*," correct Christians will certainly doubt. Are we yet to expect a succession of Mahomets? Where, or in what manner, do the Scriptures teach us to expect a succession of dispensations, differing from each other, " until the elect are gathered together from the four winds of heaven?" " Though we, or an angel from heaven, preach any other Gospel than that ye have received, let him be accursed." You have furnished a discovery relative to the future state of the Church, as new as interesting—a discovery, which the most laborious investigators of prophecy never arrived at—which escaped even the eagle eye of him, who prepared " the long white robes" for the " four and twenty elders," and the great edifice for the reception of the Jews on their way to Jerusalem. It is to be regretted, that Christians have not attended more to

the " study of the symbolical language of the Scriptures ;" (p. 41.) that there have been so few who have early been acquainted with " the alphabet of the heavens, and the earth, and all their furniture," (p. 42.) and so small a number that has made any progress in symbolical abstrusities. We should not otherwise have been ignorant of those changes of dispensations yet to take place in the Christian Church, and of the introduction of that new and glorious succession of gospels and kingdoms, which is to astonish and amaze the Christians of future times.

It appears to be the principal design of your pamphlet, to prove the *unlawfulness of war*. Your *first great argument*, consisting of a chain of inferences, is, (if rightly understood,) as follows :—

1st. " The Mediator's Kingdom is, in a special manner, the Gospel dispensation ;" (p. 14.) hence,

2dly. " Its nature and laws are not of this world, but spiritual, heavenly, and divine ;" (p. 14.) wherefore,

3dly. " The kingdoms of this world are not *united*, but *opposed*, to the kingdom of our Lord ;" (p. 14.) of course,

4thly. " The kingdoms of this world belong to the kingdom of Satan ;" (p. 18.) and therefore,

5thly. " It is improper for the subjects of the Mediator's kingdom to use the weapons of this world, and engage in tumults, wars, and fightings." (p. 19.)

From this chain of inferences,

—————“ whatever link we strike,
Tenth, or ten thousandth, breaks the chain alike.”

The four first branches of the argument might safely be conceded ; as they do not essentially affect the concluding inference. A refutation of them, therefore, because they may be thought to affect the argument, is not so much an object, as to show that some, at least, are visionary, and pregnant with pernicious consequences.

In the *first* place, then, that “ the Mediator’s kingdom is, in a special manner, the Gospel dispensation,” will be granted—as also certain remarks connected with your first position—such as the following : “ That Christ, in his mediatorial character, possesses, in an extensive sense, universal empire,” —“ that he is exalted far above all principality, and power, and might, and dominion ; and has a name above every name,” —“ that he is King of kings, and Lord of lords,” —“ that he is not only king on his holy hill of Zion, but rules amongst the nations :” (p. 6.) and I cannot but regret that you do not agree with me in the inference from all this, that, if Christ possesses “ *universal* empire,” and is “ above *all* principality,” the kingdoms of this world do not belong to *Satan*, but to this “ King of kings, and Lord of lords.” But more of this hereafter.

To the language of your *second* position, I cordially assent. I shall take the liberty, however, to show in what sense I conceive that "Christ's kingdom is not of this world;"—and this will be done, by considering the design of his declaration at the bar of Pilate; which will prepare the way for an attack upon your third position.

Christ was arraigned at the bar of Pilate, on the accusation of treason to the Roman government. Pilate, not knowing in what the treason consisted, commenced the trial with the interrogation—What crime Christ had been guilty of? whether he had directly or indirectly interfered with the civil authority, or made any pretensions, or laid any claim to kingly power? The answer follows: "my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." "If rebellion had been my object, is it reasonable to suppose that I should have made no resistance?"—"All the authority that I claim is that of a religious teacher from heaven." This explanation was perfectly satisfactory to Pilate, and he publicly declared the innocence of our Saviour. From this declaration of Christ, nothing more or less can fairly be inferred, than a design of Christ to establish a religion; which religion did not interfere with the power and authority of the Roman government; that Christ was no rival of Cæsar, nor wished for any rivalry: in fine, that he was simply the founder of a religion,

and not a political leader. Now, let me ask, how it appears, in any way whatever, from the bare fact that he is the founder of a religion, that civil government is opposed to his kingdom? But such is your inference; for you say, *thirdly*, "we may infer," (from the *first* and *second* positions,) "that the kingdoms of this world are not *united*, but *opposed*, to the kingdom of our Lord," (p. 14.) You proceed, however, with further proof: "If they are not for him they are against him; and if they gather not with him, they scatter abroad. They must therefore be at war with the Lamb," (p. 14.)

Should you strictly take into view the nature of a *converse*, you would soon be led to the discovery of your error, in concluding that a want of union proves, in every case, a diametrical opposition. Can we say that the kingdom of Scotland, previous to its *union* with that of England, was *always* in *opposition* to it? Is there either *opposition* or *union* between the empires of France and China? Yet, according to your argument, if they are *not united* they are *opposed*. The fallacy of your reasoning may be exposed in a different way.

The government of a kingdom cannot, in a religious point of view, be considered as a moral person. It is a mere instrument or machine, in the hands of men, under God, designed for the accomplishment of certain purposes. In its nature, therefore, it is susceptible of a use, either favourable, or otherwise, to the prosperity of Zion. The result,

then, of an administration, (setting aside an over-ruling providence,) would depend on the views and character of the persons to whom it is intrusted. If persons who are friendly to the cause of Christ are placed at the helm of government, it will be used, so far as that friendship is sincere, for the suppression of vice and the promotion of virtue. If the ruler's character is different, government in his hands might be, (if God did not interfere,) an engine of iniquity. But as the Divine Being "turns the king's heart whithersoever he will, as the rivers of water are turned," and makes even "the wrath of man to praise him," I see not how you arrive at the general inference, that "the kingdoms of this world," (without exception even of those in the hands of good men,) "are in opposition to the kingdom of Christ," (p. 18.)

But to return to my former ground. To infer *opposition*, because there is not *union*, is a manifest sophism. Are theology and algebra *united*? Surely they are *not opposed*. This species of logic is sound, only when used as our Saviour used it, to show the existence of a bad character, by the absence of a good one, in a case in which, from the nature of the thing, there could be no medium.

Your *fourth* position, or rather inference, is, that "the kingdoms of this world belong to the kingdom of Satan;" (p. 18.) and you say, in a note, "if the kingdoms of this world do not belong to Satan, then it was no temptation to our Lord, when

he offered them to him," (p. 18.) A production of this kind might have been expected from a different plant of a different soil ; but, Sir, from one whose pretensions to religious experience and theological acquisitions are by no means small, it is as unexpected as it is surprising. Now, Sir, permit me to say, (and I beg you to take no exceptions at the freedom which I use here or elsewhere—as a Christian I am persuaded you cannot,) that a doctrine like this cannot be admitted, for a moment, as corresponding with the perfections of God. The character of God is here arraigned; his providential government denied; a limitation of his general government advocated, and majesty and the right of control conferred on Satan ; a dignity which he himself never had the audacity to lay any claim to, otherwise than as a stratagem to deceive.

I am not less surprised at the manner in which you support this doctrine, than at the doctrine itself—I mean, by the testimony of Satan, "who was a liar from the beginning." We too well know that it is a leading feature of his character, to promise and not to fulfil. Let me refer you to the case of our first mother and the serpent. He said unto the woman, "thou shalt not surely die." "Ye shall be as gods." An application of your new logic to this case, will set the *soundness* of your argument in a conspicuous point of view.

"If Satan had not the power of fulfilling his promise, it was no temptation to Eve to make it to her."

But how was the promise fulfilled?

—————" She pluck'd, she ate—

" Earth felt the wound, and nature from her seat,

" Sighing thro' all her works, gave signs of wo

" That *all* was *lost*."

A right of disposing of earthly kingdoms, was not necessary for the accomplishment of the devil's purpose when he tempted our Saviour ; for he had the power to present objects to the eye in a delusive manner, which gave him every advantage which he could possibly have had in case of absolute right of disposal. It was unquestionably his design thus to attack Christ in his human nature, in order to defeat the object of his mission into the world. His anxiety how he should fulfil his promises was not greater at that day, than at the present. Homage was his object; and, had he obtained that, his promises would have been easily fulfilled.

The fact is, there is not the least semblance of correctness, as I conceive, to be found in this doctrine. What is the language of St. Paul? Does he say that the ruler is the minister of Satan? "Rulers," (says Paul, and I quote his words,) "are the *ministers of God, and for good*." *Daniel* says, "The *Most High* ruleth in the kingdom of men, and giveth it to whomsoever he will." *St. Paul* says, "Christ hath put all things under him." *Christ* says, "All power is given unto *me*, in heaven and in earth." But *you*, on the evidence of the arch-deceiver, con-

fer upon the "Prince of evil," the power and superintendence of "the kingdoms of this world." Now, "whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye."

How, Sir, does your faith accord with your practice? If the governments of this world belong to Satan, then, giving your suffrage for a ruler of any description, is unwarrantable—is criminal. Why? Because, in the first place, if you vote for an abandoned character, for an infidel, you are building up the kingdom and dominion of Satan—which would most assuredly be criminal. And, in the second place, voting for a good man, would be irreconcilable to Christian duty, according to your tenets. It would be placing him on Satan's throne: his spirit and those of his subjects would no more unite than "iron and miry clay." "When the subjects of the Redeemer," you say, "mingle with the world, and *unite in its pursuits*, they may spiritually be styled adulterers," (p. 43.) Now then, when you give your suffrage for the elevation of a Christian to the chair of power, you do all that you can do, to render him a *spiritual adulterer*. Is this the duty of a Christian? Pray, Sir, how do you reconcile your practice with your profession?

Sir, your doctrine is unprecedented. It must be an "unpopular doctrine," (as you say,) not only "with the men of this world, and those worldly Christians who are struggling, and teasing, and panting, for the profits and honours of this world,"

(p. 19.) but, (as I should say,) with men of all descriptions, who, with a proper sense of the tendency and consequences of your doctrine, have any just conceptions of Him “*for whom are all things ;*” or any abhorrence of an attempt to limit our Creator’s power, “*whose is the dominion and the glory.*”

I am not a little surprised, to find the character of Satan, apparently, enhancing in your estimation. Formerly it was not thus—“surely an enemy hath done this.” That the testimony of Satan, (I revert to the reliance which you place on it, a subject which I know not how to leave without expressing, once more, my abhorrence of it ;) that the testimony of Satan,—I say, should be regarded by *wicked* men, is to be expected : but, Sir, for a man of your goodness, and standing in a Christian land, to take the naked assertion, (if implication can be called assertion,) of Satan, for the basis of a doctrine of holy writ, resting alone upon his delusive testimony for the support of it, is to me mysterious, yea, more than mysterious. The following language of an eminently pious Christian minister*, will fully convey my views of the subject, without any further remark. I have altered nothing but a letter : “The Devil told a lie when he said, ‘all these things are mine, and to whomsoever I will I give them ;’ for if he had the disposal of preferments, since he knows the effect of them, you and I, brother” D——, “should soon be dignitaries.”

* Newton.

Having now considered the four leading branches of your argument, I come next to the *fifth*, your conclusion. I will quote it in connexion with the position from which it is an immediate inference : " If the kingdoms of this world are under Satan's dominion, then we may infer, the great impropriety of the subjects of the Mediator's kingdom using the weapons of this world, and engaging in tumults, wars, and fightings," (p. 19.) No argument can be either convincing or logical, if the premises do not support the conclusion. Try your argument by this test. The substance of it is, " the subjects of Satan use carnal weapons ; therefore the subjects of Christ ought not to use them." From what is your conclusion drawn ? It is derived from the supposition, either that Satan's subjects do nothing but what is wrong, or that using carnal weapons is wrong in itself. If derived from the *first*, I answer, that Satan's subjects do many things right in themselves, abstractly considered. It is right for them to eat, and drink, and sleep ; it is right for them to attend to moral and religious instruction ; and many other things might be mentioned, which it is right for them to do, particularly for the preservation of life. Now, as you have not proved, that using carnal weapons in particular is wrong, and as it is evident that *all* that they do cannot be condemned, pray, Sir, whence your conclusion ? If from the *second* supposition, that the thing is wrong in itself, I answer, that the conclusion is derived from something

besides the premises which you have given, and is, therefore, illogically drawn. In either case, then, your argument is invalid.

But, taking what I conceive to be the proper ground, I have shown, I trust, that the *third* link in your grand chain of inferences is unsound, and likewise the *fourth*. What then becomes of your conclusion, which depends entirely on the correctness of the *third* and *fourth* positions? I leave you to answer, and proceed to your *second great argument*.

You attempt to prove the unlawfulness of war, by our Saviour's disapprobation of the use of arms. This disapprobation you infer from the fact, that the Jews were fearful that the "Romans would take away their place and nation," (p. 20.) provided Christ was received as the Messiah; which they could not have been fearful of, you say, if they had not supposed that Christ forbade the use of weapons in their defence. The question now to be determined is, whether the Jews expected destruction by the Romans, because they supposed that Christ prohibited the use of carnal weapons? That this was not the source of their fear, will be evident from the following considerations:

The Jews were already in subordination to the Romans; of course, "taking away their place and nation," the object of fear, must be something more than what was already done—and that must be national destruction. What, then, would induce the

Romans to *destroy* the Jewish nation? Not quiet submission; for why should peaceable subjects be destroyed? Nothing but rebellion and insurrection would induce the Romans to exterminate a subdued people. The Jews, therefore, could fear no doctrines which taught the people submission; but only such as tended to excite and foster a spirit of rebellion. But as the doctrine, ascribed to Christ, tended to discountenance rebellion, the Jews could not have feared that it would ever call down upon them the vengeance of the exasperated Romans.

Indeed, the very charge which the Jews alleged against our Saviour, that of "perverting the nation," inculcating a refusal of tribute to Cæsar, &c. proves, clearly enough, that they were far from any fears of a doctrine that forbade the use of arms.

Connected with this argument of yours, is the remark which follows: "We may confidently expect, that wherever the same spirit of Christ lifts up a standard against the same carnal policy, and temporal interest, there will follow the same spirit of envy, persecution, and revenge, which was manifested against the Lord of life and glory," (p. 21.)

It seems, in your opinion at least, that you have erected a "standard, in the Spirit of Christ, against the same carnal policy and temporal interest," which he opposed. That, of course, you "confidently expect" the same spirit of envy, persecution, and revenge, which was manifested against him, is implied. Will any one pretend to say, that every Christian,

since the apostolic times, has experienced this "spirit of persecution and revenge?" "If any man will live godly in Christ Jesus, he shall suffer persecution," has a special reference to the time of persecution which existed during, and immediately after, the days of the apostles. We have, blessed be God, many living witnesses of the fact, that Christians may now live unpersecuted. If Christians stray from the path of rectitude, they must "confidently expect," at least, a persecuted conscience; and be prepared for the severest persecutions of person. But in saying this, (I beg your pardon if the idea is conveyed,) I wish not to be understood as having a disposition to persecute you, or to suggest the idea, in accordance with yourself, that this is a land of persecution. "If you are persecuted for righteousness' sake, happy are you;" but "what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" "The carnal heart" is as much opposed to the precepts of our Saviour as formerly, but the spirit of persecution has not the same audacity. You may, therefore, comfort yourself, my Christian brother; for you are not in that imminent danger, which you seem to apprehend. And until you exhibit reasons for the support of your *confident expectations*, your friends, at least, will not unite with you in your fears.

Another of your remarks must not be passed over. You say, "it is not impossible but when the witnesses are slain, the crime may be, a refusal to use

carnal weapons in defence of their country;" (p. 22.) As it appears to be a question yet undecided by the learned and pious, whether the witnesses have or have not been slain, and as I am not myself prepared to give my opinion on this point, I have no objection to allow you the whole force of the argument, if argument it may be called; but, at the same time, would take the liberty to observe, in my turn, that, "it is not impossible that, when the witnesses are slain, the crime may be an adherence to the doctrine of St. Paul—not to marry, (having in view, in this respect, "the example of our Lord," while the government under which they live forbids a state of celibacy, on pain of death. And to me, indeed, the latter supposition appears the most plausible. Both are very improbable. But, as "all things are possible with God," neither the one nor the other can be impossible. Both therefore being equally possible, and equally improbable, (as many others are,) you are welcome to the whole force of the argument, as I before observed.

Your *third great argument* is derived from the example of Christ. His example being perfect, you infer that as he used no weapons in his defence, his followers should use none in theirs. You say, "we have never heard it questioned by Christians, but that *all* his conduct as man, was to remain a perfect example for his brethren," (p. 22.) The argument requires you to take "*all*" in the most extensive sense; for if any exceptions are to be made,

the article of self-defence may be one of them ; in which case your reasoning would be lame. But as, I presume, you meant that the argument should be sound, I shall take it for granted that you meant *all*, in the utmost latitude. Now, have you ever “ heard it questioned by Christians, but that” the man, who should attempt to fast forty days and forty nights, would properly be considered as a madman ? or that those, who, following the example of our Lord, decline marriage for conscience sake, are to be pitied for their delusion ? These and many other examples of Christ, as man, appertain to him alone. They never were imitated—they never will be. Neither was imitation expected, nor intended. That perfection, and that alone, was the characteristic of his whole life, of his precepts, and of every thing relative to his mission into the world, cannot be denied. But from this the inference cannot be made, that he requires us to imitate every thing that he has done. The natural and only conclusion is obvious—That we should strictly observe such examples as are applicable to *men*, placed among wicked men. The argument, therefore, that the example of Christ in not using carnal weapons, forbids the use by his followers, has no solidity. It must remain unsound, till you prove that this part, in particular, of Christ’s example, was intended for our imitation.

To the argument which I have now considered, you have subjoined the following remark—that,

“under the Mosaic dispensation, not only defensive, but offensive war was tolerated; and not only war was permitted, but a *retaliating theocracy* established—an eye for an eye, a tooth for a tooth, life for life,” &c. (p. 24.) It is believed, Sir, that you were not aware of the meaning of your language, when you styled the Jewish government a *retaliating theocracy*. Do you mean to ascribe to the Divine Being, the establishment of a government, whose characteristic property, and whose prominent feature, is that of a spirit of retaliation? You certainly cannot make this unwarrantable ascription. Yet such is the import of your language. Is retaliation the most distinguished, or even the most extensive feature in the Mosaic dispensation? If not, why select this from other parts of the code, as characteristic of the whole? The observation of this law, “an eye for an eye,” &c. was required in three instances only. One is that of a false witness, who is to suffer the pains which he designed for another. The second is that of personal injury, in which case, he that destroys the eye, &c. of another, shall receive punishment in kind. The third is mentioned in Exodus xxi. 22 to 25. to which place you are referred. And is it possible, that, on this ground, you can style the government a *retaliating theocracy*? You recollect the three following laws: “Thou shalt make the *fringes* upon the four quarters of thy vesture, wherewith thou coverest thyself.”

—“ And all the men of the city shall stone him with stones, that he die.”—“ Thou shalt not muzzle the mouth of the ox when he treadeth out the corn.” Now, Sir, as these laws were as binding as that of “ an eye for an eye,” &c. I may, with your example before me, and with no more license than you take, call the government a *stoning* theocracy, a *fringing* theocracy, and a *muzzling* theocracy.

Your *fourth great argument*, consists of several passages of Scripture. The *first* is that which you have made the text of your pamphlet. “ My kingdom is not of this world ; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : ”—and you dismiss the passage with this curt remark—“ no comment can add force to this passage, for it is apprehended that no language can be more explicit against defensive war,” (p. 25.) We have no right to annex to the words of any writer, inspired or uninspired, any meaning that did not enter into the design of the writer. Now the design of Christ in making the declaration, “ my kingdom is not of this world,” manifestly was, to repel the charge of rebellious views. Surely, says he, had I any designs upon the government, my servants would have fought. POOLE presents this argument of Christ in a very clear light. I quote his words : “ Was there ever an earthly prince apprehended, and bound, for whom none of his subjects would take

up arms? Here none of my disciples take up arms, nor offer to fight for me; which is a plain evidence that I pretend to no kingly power, in disturbance of the Roman government." I pray you, Sir, to extend your "comment," and show me what there is in this argument, which forbids the use of arms in necessary self-defence. Because our Saviour chose not to be a rebel, must all his followers quietly suffer themselves to be murdered by the first assassin that thinks proper to attack them? I see no connexion, or parallel, or similarity, between the cases.

Next comes a part of Christ's sermon on the Mount. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that *ye resist not evil*; but whosoever shall smite thee on thy right cheek, turn to him the other also." Upon this you observe, that it is "directly opposed to the one our Lord quoted from Exodus, and disannulled it," (p. 25.)

Consider, I pray you, the design of the passage in Exodus. It was a judicial ordinance, prescribing the duty of the magistrate in certain criminal offences. But the Sadducees, with their customary spirit of perversion, interpreted the law as authorizing *private revenge*; not only inflicted by the injured person directly, but through the instrumentality of the magistrate. The design, then, of our Lord, is clearly manifest; to reprove the Sadducees for their interpretation of the law, and condemn

them for their unjust and unlawful practices. This, however, was no abrogation of the law as a judicial ordinance, for, (as you very justly observe,) “ in all things, our Saviour avoided interfering with the governments of this world,” (p. 11.) The thing censured was, that interpretation which sanctioned private revenge;—but as the character of necessary self-defence does not assume that garb, it must be evident, that the prohibition extends to individuals or nations, no further than they are actuated by a revengeful spirit.

The *third* passage adduced, is, “ I say unto you which hear, Love your enemies, do good to them which hate you, and pray for them which despitefully use you.” Which precept you declare to be inconsistent with defensive war;—“ for who would receive the thrust of a sword as an act of kindness?” (p. 26.) Your quotation, unquestionably, has reference to the conduct of individuals, in their treatment of each other in cases of abuse. This is so abundantly evident from the whole tenour of the discourse, that further comment is unnecessary; and I do not hesitate to say, that it has no relation to that extreme case of life and death, which calls for the use of the sword. To attack another, or take his life, with a spirit of revenge, malice, or hate, is not the conduct of a Christian. But, as the just Judge may pronounce the condemnation of a criminal with a spirit of love, forgiveness, mercy, goodness, long-

suffering, kindness, and every Christian virtue ; so the Christian may love his enemy, forgive him, pray for him, and painfully regret that dire necessity, which requires the thrust of the sword. Is there revenge, hatred, or malice in all this? If not, the passage which you quote, does not forbid it.

Besides, we are no where commanded to love our enemy better than ourselves. But this would be implied in preferring his life to our own. “ *Love your enemies,*” is indeed the language of Christ ; but *die* for your enemies, is the language of a different teacher.

While you are upon this head, your fancy takes fire ; and we behold the Christian “advancing amidst the lamentations of the wounded, and the shrieks of the dying, to meet his foe in arms. He sees his wrath kindled, and his spear uplifted ; and in this trying moment, he hears his Lord say, love your enemy, and render to him good for evil,” (p. 26.) I beg leave to alter your language. “ In this trying moment, he hears his Lord say,”—“ as thy days, so shall thy strength be,”—“ My grace is sufficient for thee,”—“ Cursed be he that keepeth back his sword from blood.”

Lastly, you adduce this passage, “ if ye forgive not men their trespasses, neither will your father forgive your trespasses ;” and then triumphantly ask, “ if men invade our rights, and trespass on our privileges, is it forgiveness to repel them at the point

of the bayonet?" (p. 27.) To this I answer, that forgiveness and defence are consistent.

You now take different ground, and say, "A little before our Saviour was betrayed, he ordered his disciples to take swords. The object of this must have been, either to use them for defence, or for some other purpose. The event proves, that they were not taken for self-defence ; but to prohibit, by way of example, the use of them for self-defence, in the most trying situation possible ;" (p. 27.) and you endeavour to prove, that resistance would have been justifiable then, if in any case justifiable, by saying, that they were assaulted by a mob, contrary to the statutes of the Romans, and the laws of the Jews," (p. 27.) Surely, when you said this, you must have forgotten that Judas received "a band of men and officers from the chief priests, and pharisees ;" and that this "band of men," was part of a Roman cohort, set to guard the temple, under the command of the chief priests ; and that these men were then commanded by officers commissioned by the proper ruler. If you had not forgotten this, you could not have called them a mob, and declared the seizure of Christ to be contrary to the laws of the Romans. Pilate was, probably, as well acquainted with the statutes of the Roman nation, as an American merchant ; but he says nothing of any illegality in the arrest, though it was his business to see that Roman law was not violated. Considering, then,

(until you make it appear otherwise,) that resistance in this case, would have been opposition to legal government, I cannot see how it forbids the use of the sword, when it can be used without violating the command of "obedience to the powers that be."

When Peter smote Malchus with the sword, Christ said, "All they that take the sword, shall perish with the sword." This you consider, (p. 28.) if I understand you, as a penalty denounced upon them that use the sword in self-defence. It appears that the "officers and men," made an attempt to take the disciples, and that the disciples manifested a design to resist this attempt to seize them, at the hazard of their lives. It was a rash design; but when they saw the whole body of Roman soldiers fall prostrate at the rebuke of their master, they, doubtless, expected the miraculous aid of heaven. Christ then told them that they expected such aid in vain; "for how shall the Scriptures be fulfilled," if I do not suffer myself to be taken? But, he adds, without such aid, they would surely be overcome by the Roman soldiery; and if they took the sword, they would certainly be slain—"would perish by the sword." If this natural and obvious interpretation of the passage be correct, it certainly does not prohibit the use of the sword in defence of our life; as it was a caution appropriate to the disciples, and to them only at that time.

The literal construction of the passage, (which is

that given by you,) is surely not correct: for we have abundant proof, that multitudes, armies, nations, have survived the use of the sword, and gone down to their graves in peace. I do not see, therefore, that the "two swords," were necessarily taken "to prohibit, by way of example, their use in self-defence," (p. 27.) For what other purpose they were taken, it is not necessary now to inquire.

You again revert to Scripture ground, and quote a passage from St. James: "From whence come wars and fightings from among you? Come they not hence even of your lusts, that war in your members?" The argument which you derive from this passage, is not, (it is believed,) supported by it. St James' address was to the Jews, in circumstances very different from the circumstances of those whose *defence* of themselves I am advocating. They were in a state of rebellion, discord, insurrection—their object was the attainment of power, without regard to the means used for its attainment. *These* wars and fightings, were, indeed, the offspring of "lusts which warred in their members." But all this has no concern with the subject in question—with those wars which do *not* spring from such lusts. The spirit of *defensive* war, does not bear any resemblance to the spirit by which the Jews were actuated. What lust of the above description, can there be in him who stands simply in his own defence—takes up arms simply for the preservation of his own life, and that

of his family, or for the defence of his country, or for the maintenance of his religious privileges? No conquest, no power, no oppression, no gratification of any lust is desired or sought after—no malice or hatred is harboured in his breast, but only a desire to preserve that life which God has given, and impelled him, by every propensity of his nature, to protect. Now, then, as St. James does not censure any wars, but such as “come from our lusts,” how can you infer a condemnation of such as do *not* “come from our lusts?”

After having thus inculcated the doctrine of non-resistance, you are pleased to state, as an encouragement to an observance of your doctrine, that “no assassin could stand a moment before the prayer of faith,”—that “God will be a present help in time of need,” (p. 38.)—“that angels will be sent to deliver the saints in the times of trouble,” (p. 28. note.) This is no new doctrine; it bears an ancient date. And where was it taught? Not in the vale of humility, not in the “straight and narrow path to life;” no, not even on Christian ground. By whom was it taught? Not by an obscure and illiterate fisherman, nor by a humble follower of the “meek and lowly Jesus.” It was taught, however, by a no mean personage; by a character highly distinguished; by his majesty himself, throned on the “pinnacle of the temple”—“*Cast thyself down, for God shall give his angels charge over thee to keep*

thee." I am exceedingly sorry, Sir, to find a difference of opinion, in you and one who had the mind of Christ. He says, that "faith without works is dead :"—but, according to you, we are to pray, and have faith ; have faith and pray, and stand still and see the salvation of the Lord." That the prayer, as you observe, " would enter the heavens, and the ears of the Lord of Sabaoth," (p. 38.) is no doubt true ; but the hope that, if we use no means, we shall have the miraculous interposition of angels, will be found to be only that of the hypocrite."

The example of our Saviour, of his apostles, of the prophets and patriarchs, all prove that "faith without works," is unavailing. The clay must be applied to the eyes of the blind, before they can expect a restoration of sight. The ship could not be saved, nor the lives of those she wafted, (though the angel of the Lord had declared, that not a hair of their heads should perish,) without they abode in the ship. The Red Sea would not divide its waters, till smote by the rod of Moses. The ram's horns must be sounded, and the walls of Jericho be seven times encompassed. It is true, an angel was sent to deliver Peter from the prison ; but where is the promise, that angels will be sent to deliver us from the sword of our enemy ? That angels are our guardians by night and by day ; that they aid and assist us in the way of our duty ; that they manifest the

same friendly disposition that our heavenly father manifests, is fully believed : and it is equally believed that no ground for the least expectation or hope of deliverance from danger, at the present day, by their miraculous aid, can be found in Scripture. How then is it to be understood that the “ prayer of faith ” is to repel the assassin ? Is the body of the Christian to be rendered impenetrable, or the sword of the enemy to melt like wax ?

Indeed, your own acknowledgment, (implied in the consolation administered to the Christian, (p. 39.) who might be slain,) shows that, even in your opinion, the effectual protection of angels is not always to be expected in hours of trial. But strange is your language of comfort—that the life of the Christian is of little consequence compared with that of his murderer ; for the former “ will be immediately translated to glory ; ” while the latter, if suffered to live, may “ *possibly* become a penitent : ” (p. 39.)—though *probably*, (I would add,) would, “ fill up the measure ” of his sins. Supposing that the doctrine which you inculcate should tempt some person, who had not formed a just estimation of his own character, to sacrifice his life, with the most sanguine expectation of “ being translated to glory,” and should find himself immediately translated to a different place ; where is the remedy for this *dire* mistake ? As few, very few professors of Christianity have the “ faith of assurance,” and as all are liable to mis-

judge, I cannot but think your doctrine, whatever it may be in theory, is a very dangerous one in practice ; unless you make it appear that every one, whatever be his character, who shall suffer himself to be slain, shall, for that very act, be immediately “ translated to glory :” otherwise I shall take it for granted that we are under no obligation to sacrifice, or even hazard, our own salvation for that of another.

Besides, many lives may be dependent on the preservation of one. Suppose ten persons, lodging under the same roof, half of which are Christians. Suppose but one way of escape, which an armed incendiary occupies. Suppose the house on fire, and no possibility of escape, except by destroying the incendiary. Is it the duty of the ten to suffer themselves to perish in the flames, when, by the sacrifice of a single life, the ten are preserved ? Five of them are “ without God in the world,” and, if destroyed, will not be “ translated to glory.”

But, you say, this is an extreme case ; it is so :— but you have said, that defence by arms is “ prohibited in the most *trying situation possible* ;” (p. 27.) and the instance supposed, is far from being the strongest within the limits of *possibility*.

While on this part of the subject, I beg you to compare two passages of your pamphlet.

The first is, “ It has been said, that Christians, with a small exception, have never questioned the propriety of defensive war. As it regards *no-*

minal Christians, this statement is perhaps correct; but as it respects the *real disciples* of the Mediator, *it is to be questioned*," (p. 35.)

The other is, " Perhaps the manifestation of these different spirits," (that of " peace and love," and that of " rebellion and war,") " here on earth, may fairly be the dividing line amongst its inhabitants, and show to which kingdom," (that of heaven or hell,) " they belong," (p. 30.)

How unexpectedly do I find, (if these passages are correctly understood,) all, without exception, and without the least apology for your opinion or their conduct, who differ from you in sentiment, on the subject of self-defence, placed at the left-hand of God's awful tribunal. " Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of" *interpreting* " *prophecy*, and understand all *mysteries*, and all knowledge; and though I have all *faith*, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I *give my body to be burned*, and have not charity, it profiteth me nothing."

I have now briefly replied to your arguments against the lawfulness of war, and have therefore accomplished the principal design of this epistle. But I cannot conclude, without suggesting a few ar-

guments in support of the other side of the question.

As the arguments which your *candour* has furnished for me, are such as could leave little doubt of your glorious triumph, I shall let their ghosts slumber unmolested, rather than hazard my reputation by calling *them* up to my aid.

Before proceeding, however, to this part of the subject, a few observations upon the opinions and practices of the primitive Christians, may not be improper. Their example is a fallible guide; and I do not introduce it as proof of the lawfulness of war, but for the purpose of correcting an error in your pamphlet—I allude to the following remark, and the inference which you would have us make from it:—"We hear of no Christians, in the first ages of the Church, engaged in carnal warfare; until we hear of great corruptions in the Church," (p. 35.) In answer to this it may be said, in the first place, that thousands and tens of thousands may have taken up arms, and yet the fact not come to our knowledge. *Secondly*, upon the supposition, that none took up arms, what is the conclusion? That they, therefore, thought defensive war unjustifiable? By no means. Other considerations may have operated. That there were Christians opposed to entering the Roman armies, cannot be denied; but this opposition is readily accounted for. The armies were under the control of *heathen* Emperors. In consequence of which, the soldiers could not,

but with difficulty, avoid countenancing idolatry and idolatrous worship. The oaths and tests, generally exacted, were inconsistent with the Christian profession. That true Christians should manifest a dislike to the army, under such circumstances, is no proof of a prevailing opinion that war would be unlawful, under other circumstances; for instance, under a Christian Emperor. This reason, it is presumed, will be thought sufficient to account for the smallness of the number of Christian soldiers, in the early ages of the Church. But, *thirdly*, it seems probable that there were *some*, at least, that did enter the army, in spite of the oaths and tests; which, doubtless, were dispensed with. Weigh candidly the following testimony. TERTULLIAN, when the Pagans pronounced the Christians useless to the commonwealth, says, "*vobiscum militamus*," we unite with you in your wars. CLEMENS ALEXANDRINUS remarks, "'tis decent for a man to go bare-foot, *unless he be a soldier*." BASIL is more to the point—speaking of the early Christians, he says, "*Our fathers thought bloodshed in war excusable*." You recollect the story of the "Thundering Legion;" from which the least conclusion that we can make is, that there were Christians in the army of ANTONINUS. I have no remark to make on these testimonies. I proceed therefore, as proposed, to suggest an argument or two in justification of defensive war.

Between the Old and New Testaments there is

an inseparable connexion. Let us consider the spirit of the former, the conduct and precepts of the patriarchs and prophets. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." Again, "Cursed be he that doeth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood." Here the mind of the Lord is revealed in the most explicit and awful manner. In the former case by his angel, and in the latter by his prophet, the Lord denounces on the children of Israel a most tremendous curse.—Why? Because they were disposed to keep back their sword from blood. Abraham was the "friend of God," "the father of the faithful." Returning from conquest, with his sword stained by the blood of the battle, he was met by Melchizedek, "priest of the most high God," who conferred on him the richest benedictions of heaven. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and of Samuel, and of the prophets." In these several instances, we have presented to our view the essence of piety, tintured with the spirit of war; and this spirit was not only agreeable to the will of God, but was countenanced and supported by the operation of the most astonishing miracles in its behalf.

That the moral law is binding under all dispensations, is universally granted ; but the appendages of it may vary with times and circumstances ; may be obligatory under one dispensation, and be abrogated by another. Thus the observance of the Sabbath was the duty of the antediluvian, the patriarch, the Jew, and the Christian, and is a part of the *moral* law ; but the Jew must keep holy the *seventh* day, while the Christian is to observe the *first*, in conformity with *ceremonial* law. With regard to the abolition of the ceremonial laws of the patriarchal and Mosaic dispensations, there can be no more doubt, than that the *moral* law is identically the same, and equally binding, under every dispensation. You say, (p. 24.) that toleration of defensive war existed under the patriarchal dispensation. This "*toleration*," (I use your own word, *toleration*, though an improper one, for the sake of making use of your concession,) this toleration, I affirm, without hesitation, is a part of that *moral* law, of which "one jot, or one tittle shall not fail." The nature and design of this toleration, bear no resemblance to the nature and design of *ceremonial* laws. It had no reference to forms of worship, to appropriate rites, to sacrifices, to types, to national peculiarities of any kind, which are the characteristics of *ceremonial* and temporary laws. It was a toleration, growing out of the necessities of man's nature, and indispensable to his existence ; a toleration required

at one time as much as at another, and as necessary to the existence of the Christian as of the Jew. But this cannot be said of the institution of the priesthood, sprinkling of blood, sacrifices, passover, circumcision, &c. which were appropriate to Jews, and not essential to the life of man. Those laws, too, which you have mentioned as ceremonial laws, and which are therefore abrogated, (I mean those respecting polygamy, divorce, and stoning for adultery,) are totally different in their character, from a toleration of self-defence; as they are not indispensable to man's existence. So that, if the *ceremonial* laws are abrogated by our Saviour, it by no means follows, that a law, totally different in kind, and which must be classed with *moral* laws, (for it can be classed with no other,) is also abrogated. The passages which you have produced from the New Testament, to prove that our Saviour recalled the toleration of self-defence, I think I have shown, in a former part of my letter, to be insufficient to establish your point. The toleration, then, extends to us.

But you say, my argument proves too much; for if it justifies *defensive*, it equally justifies *offensive* war, (p. 34.) Not at all. When we are in those circumstances which justified the *Jews* in waging *offensive* warfare, then even *offensive* war will be justifiable in *us*. But, as we shall never be in that state, we can never justly wage *offensive* war. On

the other hand, when we are in those circumstances which justified the Patriarchs or Jews in *defensive* war, we shall be justified in defending ourselves ; in the latter state, we shall, doubtless, be often. Now the reason of the difference is, that similarity of circumstances may justify the one species of war, while, as that similarity will never exist as to the other, we cannot plead Jewish precedent in our justification.

Consider, next, the spirit of the New Testament. The first thing which I shall notice, is Christ's approbation of the station and character of the Centurion ; and this approbation is evinced by Christ's silence with regard to his profession. The instance of the woman taken in adultery, goes to show that Christ would mention his disapprobation, if it existed. His language to the woman was, " go, and sin no more." And the language to the Centurion, would doubtless have been, if his profession was not approved of, " go, and sin no more." I presume to say, that no instance can be produced in holy writ, of persons coming to Christ, and receiving his benediction, when their profession did not correspond with his will, without his admonishing them of the necessity of relinquishing their customary pursuit.

Among the multitude which came to John the Baptist for divine instruction, were soldiers, who, in their turn, demanded, " And what shall we do?"

“ And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.” It is conceived, Sir, that the phrase, “ do violence to no man,” cannot be considered as forbidding any other violence, than the lawless violence of an unprincipled soldiery; for the concluding part of the advice would not harmonize with a precept of greater latitude. The last injunction proves clearly the meaning of the Baptist; which is, that they should continue soldiers. For, to enjoin as a duty, to be content with wages, and at the same time inculcate the idea, that the pursuit from which the wages are derived, is unlawful, would be absurd. It would sanction the “ wages of iniquity.” Upon such a principle, accumulation of wealth, in any way whatever, would be justifiable. Upon this ground, a harlot, for instance, might have made application to the Baptist, for a knowledge of her duty;—“ And what shall I do?” The answer must have been, “ Do violence to no man, neither accuse any falsely, and be content with your wages.”

I might mention also the instance of Cornelius, Centurion of the Italian band, who was a “ devout man” himself, and had at least one “ devout soldier,” under his command. He assembled “ his kinsmen and near friends,” to “ hear” from Peter, “ all things that were commanded him of God.” Did Peter tell him to forsake his profession? No

such thing. But Peter would have done it, if the profession was wrong.

Such is the spirit of the New Testament. That there is no express command in it, to defend ourselves, is probably owing to the fact, that no person, at that day, ever thought that he was to give up his life at the demand of any villain that chose to require it. Self-preservation, is a law of our nature—a law written in our hearts; and a violation of it, unless directed by revealed law, will be ground of condemnation in the day of judgment. Are we then to abolish this law of self-defence, without an express, clear, explicit, *undoubted* command from the mouth of God himself? Nothing short of such a command can warrant a surrender of life. You certainly have not shown that the command of Scripture on this subject is clear and *undoubted*. And you call on man in vain, to hazard on a *doubt*, a subject so momentous as life and salvation.

The consequences of your doctrine, are enough to alarm even that “faith that could remove mountains.” As we have no where the promise of supernatural aid in the discharge of our duty, we are always to look, more or less, at the natural consequences of our opinions and conduct; and though where a command is clear and *undoubted*, we are to obey it at all hazards, yet, if *doubtful*, consequences may, and ought to be considered. On the inevitable consequences of your *dubious* doctrine, I shall

quote the language of the pious DODDRIDGE :
 “ The doctrine we have here been opposing, would make every desperate villain irresistible, and consequently would give up all the property and lives of a city or province, to one such person ; and this, even though the person denying resistance or war, should allow of *magistracy* : for the decree of the magistrate against such a one, could not regularly take place, till he has been brought to trial, which, on this hypothesis, he could not be : or till he proceeded for want of such appearance to an *outlawry* ; and then it could not be executed, without such a forcible attack upon that person as this principle opposes. The common law, therefore, of benevolence to society, requires an assault on such a person, which does not imply any such malevolence to him, as is inconsistent with the Christian temper in its greatest heights.”

I come now to consider, in a more special manner, the *duty of a Christian* in a trying situation. From what has been said, it does not appear that we, as Christians, are in duty bound to sacrifice our own lives or salvation for those of another, (attacking us,) in any situation whatever. After particular attention to the great truths contained in Scripture, relative to this subject, it is abundantly manifest, that the right of self-defence is so far from being forbidden in the New Testament, that the lawfulness of it was not even called in question. Hence it is not forbidden in the New Testament, by the

abrogation of any law comprising this right, as has been made to appear. It consequently follows, that there is a perfect harmony on this point between the Old and New Testaments. And, further; when we take into consideration, that all Christians, in all ages, have “drank into the same spirit;”—“have one Lord, one faith, one baptism;”—and have one and the same object in view, viz. God’s glory, it must appear evident, that what was proper and duty for Christians under the old dispensation, must be equally proper and duty under the new, circumstances being the same; I say, taking all these things into consideration, I cannot see how it is possible for a Christian, in the discharge of his duty to God, to the great family of mankind, and to himself, to avoid standing in the defence of that life which God has graciously given him, against an attack, unsanctioned by any law, human or divine.

The design of this epistle, Sir, is now accomplished, by the examination of the prominent features of your pamphlet. Many subordinate points on which we differ, have been passed over in silence, as of little consequence, compared with the great subject on which life and death are pending. What has been said, will be a sufficient explanation of my views of your pamphlet; and, I trust, a sufficient warning to others against its errors, and pernicious tendency.

It is much to be regretted, on your own account, as well as that of others, that the subject was not

investigated by yourself, in a manner as satisfactory as might have been expected, but for your "very infirm state of health, and press of commercial business," (p. 8.) Better health, and more leisure, might have spared the necessity of this letter.

That we are all liable to error, unpleasant experience too often proves. Should it appear, hereafter, that any unwarrantable remark has escaped my pen, it will be to me a subject of much and sincere regret. This consolation I certainly have, that I have not intentionally deviated from the path of rectitude; have not, with design, uncharitably censured those whose opinion does not accord with mine; nor taxed them with *weakness*, (p. 34.) *ignorance*, (p. 34.) *worldliness*, (p. 29.) or want of honesty, (p. 27.) nor imputed to them "*spiritual whoredom*," (p. 43.) or *spiritual adultery*, (p. 43.) Should any thing that I have said seem severe, I confidently hope that, having in a good degree, the spirit of the sweet singer of Israel, you will most cheerfully adopt his language—"Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as excellent oil, which shall not break my head." From the purity of your motives, (which is abundantly manifest,) although your "works may be burnt up," it is believed that you "will be saved, yet so as by fire." It is important, my brother, that our works should stand the test of God's holy word. To this end, let us look to the God of all grace, for his Holy Spirit to enlighten our minds, that we may

understand the Scriptures, that they may be "a lamp unto our feet, and a light unto our path." We have the promise of a heavenly guide and guardian, upon the simple condition of a request. Unspeakable privilege! Astonishing condescension! This is the effect of that "love which is stronger than death." Hence that peace, "which the world cannot give," that spiritual peace, "which passeth all understanding." Of this peace, we, my Christian brother, shall be partakers, if we are the "subjects of the Mediator's kingdom." We shall experience also the transforming influence of that spirit, whence flow all the streams of love, of goodness, and beneficence; and be changed into the likeness of God's dear Son; while our warmest and tenderest affections will rise to him who has redeemed us by his most precious blood.

The time approaches, when all that divides brother from brother shall vanish away; when the followers of the Lamb, of every nation and tongue, will be united in one common bond of love; will see "eye to eye;" will be children of one father, and heirs of one inheritance; and will join in one song to the anointed Saviour. Let us cherish, with all diligence, those affections, (the fruit of the Spirit,) which are to render us meet for the kingdom of heaven, and prepare us to join in the harmony of the redeemed.

With these sentiments, my brother, I conclude: earnestly beseeching the "father of the spirits of all

flesh," to make you "wise unto salvation;" to render you a signal and enduring blessing to the world; to give you peace in death, and make your immortality glorious.

P. S. As this reply was not prompted by the spirit of controversy, and as I am not disposed to cherish that spirit, which is ever "crying *give, give,*" and as the design of this epistle is accomplished; your pamphlet, and the subject of it, are dismissed for ever.

THE END.

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REMARKS

UPON AN ANONYMOUS

LETTER,

STYLED,

“ THE DUTY OF A CHRISTIAN

IN A TRYING SITUATION ;”

ADDRESSED TO THE AUTHOR OF A PAMPHLET, ENTITLED,

“ THE MEDIATOR’S KINGDOM

NOT OF THIS WORLD,” &c.

“ Be not overcome of evil, but overcome evil with good.”

ROM. xii. 21.

NEW-YORK:

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AT THEIR THEOLOGICAL AND CLASSICAL BOOK-STORE,
N^o. 118, *Pearl-street*.

J. SEYMOUR, PRINTER.

1810.

PREFACE.

ONE object of the writer of the following pages is, to expose what he apprehends to be some of the incorrect statements and reasonings, in the anonymous "Letter" addressed to the author of the pamphlet, entitled the "Mediator's kingdom not of this world;" and to correct some things in the pamphlet itself, which are liable to misapprehension.

His principal object has been, and still is, if his heart does not deceive him, to ascertain and promote the spread of the truth as it is in Jesus.

It is not his design at *present*, to enter *fully* into the investigation of the lawfulness of war; as it would require too much time, and extend his remarks beyond the proper bounds of a pamphlet.

It is his intention to take but little notice of the attempt at wit and sarcasm which is displayed in the "Letter;" but to confine himself principally to such parts as have the appearance of argument.

Ridicule may amuse the witling, but it never will instruct or edify the sober Christian. It is a weapon which does not so much become the soldier of Jesus Christ as the sword of the spirit, which is the word of God. He who can display levity, while investigating the truths of the Gospel, can never be brought to sober inquiry by a jeering reply. Although ridicule may have a greater effect upon the trifling reader than sound reasoning, yet

it is *no* test of truth, and can never promote serious investigation. It is, therefore, the design of the writer to confine himself principally to Scripture testimony ; for “ by the word of God, and by that *only*, ought every controversy to be tried.” (*Med. Kingd. p. 37.*)

As there appears to have been considerable confusion in the ideas of the author of the “ Letter,” upon which the following remarks are made, the reader must not anticipate a very connected reply.

If the reader should not perceive so much reasoning as he expects in the following pages, the writer’s apology is, that he could find but little argument to meet.

REMARKS,
ADDRESSED
TO CHRISTIAN READERS,
UPON THE "LETTER," ENTITLED,
"THE DUTY OF A CHRISTIAN
IN A
TRYING SITUATION."

CHRISTIAN BRETHREN,

THE cause of our blessed Redeemer is a common cause, in which we are all deeply interested ; and when Christians do not understand the doctrines and duties of the Gospel alike, it may be proper for them to compare their views by the unerring standard of God's word : but it is very important that they do it in the spirit and temper of the Gospel. When Christians fall out by the way, and revile each other, it gives the enemy an opportunity to blaspheme.

No person can desire, from Christian motives, to dissent in sentiment and practice from the common views of the great body of Christian professors, *merely* for the sake of becoming conspicuous by his singularity. But when his conscience, in the light of God's word, compels him to *differ*, not only from the great body of professing Christians and the men of the world, but from a precious number of dear friends, with whom he has often taken sweet counsel, and with whom he expects, through the riches of divine grace, to meet in his Father's house ; it is a trial which none can understand, except by painful experience.

So far as the writer knows his own heart, nothing but a sense of duty would prompt him to enter into a public controversy with a professed disciple of Jesus.

The author of the "Letter" upon which we are about to remark, tells us, (Let. p. 5.) "In the examination which I propose to give, the Scriptures shall be my guide, truth my object, and, as I hope, the love of Jesus the moving cause." His motive, will not probably be questioned; but his *manner*, it is apprehended, will not be fully justified by the serious Christian.

The first animadversion he has been pleased to make upon the pamphlet, (Med. Kingd. &c.) is upon this sentence—"This spiritual temple will continue to rise under different dispensations," &c. This is justly liable to criticism. The writer incautiously did not express his meaning, which was, that the temple of God had been rising under different dispensations, and was still rising, and would continue to rise, until the top stone was carried up.

But he has suggested a charge which ought not to pass unnoticed. Because a plurality of dispensations was mentioned, he has insinuated that the writer inculcated the idea of a plurality of Gospels. A plurality of dispensations of the church, without a plurality of Gospels, is no new idea. The author has himself fully inculcated it, (L. p. 38.) We shall leave it with the Christian reader to decide with what propriety he imprecated the curse upon the writer of the pamphlet: "Though we, or an angel from heaven, preach any other gospel than that ye have received, let him be accursed," (L. p. 6.)

The next thing which it is thought proper to notice is, his styling the arguments in the pamphlet, by way of derision, "*great arguments*." Perhaps he would have manifested *more* of the gospel temper, to have left the

reader to judge of their magnitude ; since he considered them so important as to endeavour to overwhelm them with a flood of witticism.

After coinciding with the writer of the pamphlet, that " the Mediator's kingdom is, in a special manner, the gospel dispensation," and that " Christ, in his mediatorial character, possesses, in an extensive sense, universal empire," and that " Christ's kingdom is not of this world," he then advances to "*attack*" the positions laid down in the pamphlet. The force of his "*attack*" will be attended to in the sequel.

The statement which he has been pleased to give of Christ's declaration to Pilate, that his " Kingdom was not of this world," it is believed, will not be very satisfactory to those who *delight* to see the crown upon Messiah's head.

He informs us, if he is rightly understood, that he claimed this title, *only* to excuse himself from the charge of rebellion. He gives us the following exposition of the text, (L. p. 9.) " If rebellion had been my object, is it reasonable to suppose that I should have made no resistance ?" " All the authority I claim, is that of a religious teacher from heaven." He further says, " Now the design of Christ, in making the declaration My kingdom is not of this world, manifestly was, to repel the charge of rebellious views." (L. p. 23.) Angels have been religious teachers from heaven ; but our glorious Redeemer claimed something *more* than this. He claimed a *kingdom*, and the *majesty* of a *king*, not only at the bar of Pilate, but before his disciples, where he could have no desire to excuse himself from the charge of rebellion. He says to them—" I appoint unto you a kingdom, as my Father hath appointed unto me." To deny that Christ claimed the dignity of a

king, at Pilate's bar, does not look like giving to him that honour which is *due* to his name.

Christian brethren ; did not our Lord claim a kingdom, and declare that it was *not* of this world ; and, likewise, that his subjects were *not* of this world ? " They are *not* of the world, even as I am *not* of the world ;" and, " The world hateth them, because they are not of the world." " The good seed are the children of the kingdom."

The author of the letter has acknowledged that Christ *has* a kingdom, although he does not admit that he claimed it before Pilate ; and that his kingdom is *not united* to the kingdoms of this world ; but proceeds to *prove*, that notwithstanding it is *not united* to the kingdoms of this world, yet it is not *opposed* to them.

The reader will doubtless perceive, that if he has *failed* to establish this point, he has failed in his whole attempt to *overturn* the argument laid down by the writer of the pamphlet ; and of course, his foundation is stricken away, upon which most of his other arguments rest.

He tells the writer of the pamphlet, (L. p. 10.) " Should you strictly take into view the nature of a converse, you would soon be led to the discovery of your error, in concluding, that a want of union proves, in every case, a diametrical opposition. Can we say that the kingdom of Scotland, previous to its union with England, was always in opposition to it?" " Is there either opposition or union between the empires of France and China ?"

He then proceeds to another mode to overturn the argument, and informs the writer, that " The fallacy of your reasoning may be exposed in a different way." " The government of a kingdom cannot, in a religious point of view, be considered as a moral person. It is

a mere instrument, or machine, in the hands of men under God, designed for the accomplishment of certain purposes." (L. p. 10.)

Who ever pretended that a law, written on a piece of paper, abstractly considered, was a "*moral person*?" But, when moral agents swear to obey laws, then they have no small effect upon the moral world, as they become a rule of life for moral beings.

His conclusion can by no means be admitted, that "the result then, of an administration, (setting aside the over-ruling providence,) would depend on the views and character of the persons to whom it is intrusted." If those who execute the laws perform their oath, the effect is not so great, whether the persons are *good* or *bad*, as whether the laws are *good* or *bad*. If the laws are *bad*, and are executed, the *effect* upon the community will be *bad*. If the laws are *good*, and are executed by *bad* men, the *effect* will be *good*. "The Scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works." It is quite unnecessary to detain the reader any longer, in replying to such reasoning; we will therefore proceed to examine what appears to be his principal argument.

He returns to his "*former ground*," and tells the writer, (L. p. 11.) "To infer opposition, because there is no union, is a manifest *sophism*." Although it is readily admitted, that there may be cases of no special union without opposition, yet it is by no means granted in this case. For it is not the kingdoms of Scotland and England, or France and China, which we are examining; but it is the kingdom of light, and the kingdom of darkness.

Now the force of his reasoning *here*, and we may add

every where else upon this foundation, is just in proportion to the force of the *parallel* between the kingdoms of France and China, and the kingdoms of Christ and Satan. The former are both earthly kingdoms, and are formed of like materials; but the latter are as unlike as heaven and hell. But this is not the *greatest* objection to his reasoning; it *directly* contradicts the declaration of the Son of God himself, "He that is not with me is against me."

If his arguments have *failed*, then those points laid down in the pamphlet remain unmoved upon the foundation which God has laid in Zion; and the "Letter" might be dismissed, so far as it respects *this* question, was it not proper that some other parts of it should be exposed.

It is necessary, before we proceed any further, to notice a very *heavy* charge which is brought against the writer of the pamphlet, because he represented Satan as the prince of this world, and the world belonging to his empire*. He has expressed his "*abhorrence*" of an attempt to *limit* our Creator's power," (L. p. 15.) and (in p. 12.) he says, "The character of God is here *arraigned*, his providential government denied, a *limita-*

* To prevent mistakes, and that the writer's meaning may not be misapprehended, he would observe, that when he speaks of Satan as being the Prince of this world and at the head of the kingdoms of this world, he means that he rules and influences earthly kingdoms in *that sense* in which he rules and influences individuals, who are *unrenewed* in heart by the power of the Holy Spirit. The idea, that the kingdoms of this world are to be *changed*, and become the kingdoms of our Lord and of his Christ, evidently supposes that they have not yet become the kingdom of our Lord—that is, the kingdom of heaven. When the laws of the Gospel take the place of the laws of this world, then Messiah will reign, in a *special* manner, universally.

tion of his general government *advocated*, and majesty and the right of control conferred on Satan," &c. and (in p. 15.) he charges the writer with "*resting alone upon his, (Satan's,) delusive testimony for the support of it.*" These are not trifling charges for one professing Christian to bring against another; and such bold assertions ought at least to have been well-founded. One moment's attention to them will show with what justice they are brought. The author of the "Letter" has himself declared, (p. 23.) that "we have no right to annex to the words of any writer, inspired or uninspired, any meaning that did not enter into the design of the writer." The following quotations from the pamphlet will show how near these charges agree with "*the design of the writer.*" Speaking of Christ, (p. 6.) he says, "In his Mediatorial character he possesses, in an extensive sense, universal empire—He is exalted far above all *principality, and power, and might, and dominion*; and has a name which is above every name—He is King of kings and Lord of lords—He is not only king on his holy hill of Zion, but *rules amongst the nations.* He is however, in an appropriate sense, King of Saints, under the gospel dispensation; as he *governs* the worlds with a view to his own glory and their exaltation." (p. 14.) "The great conflict in our world is between the kingdom of the Mediator, and the kingdom of Satan; but the victory is not uncertain." (p. 19.) "Satan is the strong man, but the Mediator is the stronger; and he will bind him and spoil his goods." The following quotation, (p. 29.) will show the writer's view of the providence of God. "That God in his holy providence has so disposed of events, that governments of some kind or other do exist in all parts of his dominion, none but sceptics will deny." Here we find the writer *did*, in the most *unequivocal* terms, acknowledge the *universal*

and unlimited power and providence of God, extending throughout heaven, earth, and hell. Who but the author of the "Letter" would ever have imagined that the writer of the pamphlet "designed" to ascribe to Satan, *power* independent of the superintending providence of God?

Whenever the "Prince of this world," is spoken of by the spirit of God, or his people, it is a thing understood by *babes* in knowledge, that his *power* is not meant to be independent of the *power* of God. If a person who was accustomed to acknowledge the unlimited providence of God, should speak of the Emperor of France, and style him an absolute monarch, ruling the Empire; who, that was acquainted with his character, would think of charging him with "an attempt to limit our Creator's power"—denying his providence, and conferring the right of control upon the Emperor, independent of the providence of God? The principle which denies that Satan exercises power under the providence of God, would annihilate at a stroke all the created power in the universe, and destroy the moral agency of angels, men, and devils.

The objections urged against the writer of the pamphlet for ascribing to Satan the power of a prince, (although the prince of darkness,) are objections, not only against him, but against the word of God. In 2 Cor. iv. 4. he is styled "The God of this world." In Eph. ii. 2. "The prince of the power of the air;" and the Son of God himself, hath styled him a prince. He said to his disciples, (John xiv. 30.) "For the *prince* of this world cometh, and hath nothing in me." But if *this* authority is not admitted, the writer is happy in having authority which he trusts the author will not reject—that is, the authority of the author himself, who, by granting to Satan "*subjects*," has invested him with

princely power. He tells us, (L. p. 16.) " That Satan's subjects do many things right in themselves abstractly considered." Now all these charges, of *limiting* the divine government, of *arraigning* God's character, and *denying* his providence, may, with just as much propriety, be charged upon the author of the "Letter," as upon the writer of the pamphlet. Although it may be a light matter to bring such accusations against either of the writers, yet it can never be a light thing, when they rest with equal force against the word of God. But he charges the writer of "resting *alone* upon his, (Satan's,) delusive testimony," that he is the prince of this world.

A very short examination will exhibit this charge in its true light.

The writer of the pamphlet so proved the following *things*, that the author of the letter has not disputed them, viz. That Christ has a kingdom *distinct* from all other kingdoms—and that the kingdoms of this world are *not united* to it. This being *established*, the writer *rested* the question upon the *testimony* of the *faithful and true witness*, who had declared, " He that is not with me, is against me ;" and that Satan is " the prince of this world."

The author of the "Letter," attempts to support his argument upon the supposition that Satan never did speak any thing but what was false, because that he is the father of lies. For if he admits that he ever has spoken the truth, it is possible that he spoke the truth, when he said the kingdoms of this world were given to him; and it is worthy of notice, that it is not recorded, that our Lord contradicted him.

Satan, to accomplish his subtle designs, does not always wear his robes of darkness; but at times, " is transformed into an angel of light," and speaks some truth, especially in the presence of him, who knows

the heart. On one occasion he testified of Christ, and said; "I know thee, who thou art, the Holy One of God;" and he declared truth, quoted from Psalm xci. 11 and 12, to our Lord, while upon the pinnacle of the Temple; although not the *whole truth*; for he garbled a sentence, as has since been done by some who possess a better spirit. Truth does not cease to be *truth*, because Satan may occasionally use it for the better accomplishment of his wicked purposes.

The manner in which the author has replied to a note in the pamphlet, must not pass unnoticed. Because that Satan could tempt short-sighted creatures, by offering a *delusion* for a *reality*, he supposes that he could impose the same fallacy upon the Lord of life and glory. But where is the parallel which he has endeavoured to make between Eve, who had never known evil; and the Lord Jesus Christ, who was fully acquainted with all its nature and consequences? Eve was in the midst of Paradise, and had never known sin until she felt its sting in her guilty conscience. Although the Son of God was in all points tempted like as we are; yet he had a very different *knowledge* of temptation, and a very different degree of power to resist it.

To support his argument, he is obliged to allow that Satan, (p. 13.) practised a delusion upon the Son of God himself. Could a good cause require such support as this, or could a bad one gain any strength by it?

The author of the "Letter" has quoted in part, a passage of Scripture which requires a little attention. He observes, (p. 13,) "Rulers, says Paul, (and I quote his words,) are the ministers of God, and for good." The Scriptures say, "For he is a minister of God to thee for good." The Scriptures may easily be perverted, if persons may be allowed to garble a sentence at pleasure.

To whom does the apostle say he is a minister for good? *To thee*; (which the author has been pleased to omit)—to the Christians. In another place, the apostle says: "We know that all things work together for good to them that love God," &c. There is a wide difference between a thing being good in itself, and being over-ruled by God for the good of his children.

In p. 14, he inquires of the writer of the pamphlet, how his faith accords with his practice, in giving his suffrage for a ruler?

As this has little to do with the merits of the question, it is sufficient to say, that he may have done *that* at one time which he may not think it his duty to do at another. Perhaps he is satisfied that there is abundant authority to obey magistrates, in all things, *not contrary* to the precepts of the Gospel; while he can find no command to aid in making them. But admitting he believed that war was forbidden by the Gospel, and should then engage in it—what would that have to do with the truth on the subject? It would, to be sure, prove him to be an inconsistent character; but it would not prove the doctrine to be false.

In connexion with this subject, the author has been pleased to *mutilate* a sentence in the pamphlet, in such a manner as requires notice. He has stated that the writer made this observation; (p. 14.) "When the subjects of the Redeemer, you say, *minge* with the world, and unite in its pursuits, they may spiritually be styled adulterers." In the pamphlet it is, "when they *thus* minge," &c. The word *thus*, refers to the following words in the preceding sentence,—"*political contentions and fightings.*" Agreeably to the author's representation it is *indefinite*; and the reader might suppose that the writer meant, if they mingled with the world in *any*

pursuits, whether lawful or unlawful, he considered them as spiritual adulterers.

Why should the author, who fancied himself on such elevated ground, and has so often clapped his wings, have recourse to such measures to aid him in his victory ?

In p. 15. he expresses great surprise that the character of Satan is so "apparently enhanced" in the estimation of the writer—"That the testimony of Satan, (I revert to the reliance you place on it,) a subject which I know not how to leave, without expressing *once more* my abhorrence of it," &c. As we have already fully exposed these charges, and shown *what* "*reliance*" was placed upon his testimony, the serious Christian will not be at a loss how to *estimate* such remarks ; as well as his attempt at wit, in *personal* allusion. Did he soberly believe that the writer placed great "*reliance*" on Satan's testimony, or was he in great want of matter to make it necessary to *press* in *such* materials, to aid him in his argument ?

He then proceeds to another point, (p. 16,) and says : "Try your argument by this test ; the substance of it is, the *subjects* of Satan use carnal weapons ; therefore the *subjects* of Christ ought not to use them. From what is your conclusion drawn ?" We would reply, not principally because Satan's subjects use them ; but because the Scriptures declare, that the "weapons of our warfare are not carnal." He further says to the writer—"Now as you have *not proved* that using carnal weapons in particular, is wrong ; and as it is evident that all that they, (Satan's subjects,) do, cannot be condemned, pray, Sir, whence your conclusion ?" This is taking for granted, the subject in dispute. It must be left with the candid reader to decide, whether the

writer has proved that the use of carnal weapons is contrary to the precepts of the Gospel, or not ; and, likewise, whether his arguments were "*illogically drawn.*" (p. 17.)

In reply to the observations of the author, upon this passage of Scripture, "If we let him alone, all men will believe on him," &c. the writer begs leave to refer the reader to the pamphlet, (*Med. Kingd.* p. 20.) as he believes the remarks there are just.

The author declares that the following passage, "If any man will live godly in Christ Jesus, he shall suffer persecution," has a special reference to the time of persecution, which existed during, and immediately after, the days of the apostles." (L. p. 19.) He has not given us his authority for limiting what God has not limited. The word of the Lord, by the mouth of the apostle is, "Yea, and *all* that will live godly in Christ Jesus, *shall* suffer persecution." Here is no limitation to time or place. We may venture to say, upon this authority, that the spirit of persecution against *godly* Christians, is the same as it was in the apostle's day ; although the mode of expressing it is different. Divine Providence does not at present permit the enemies of the cross to use the sword and the fagot ; yet they are permitted to use other weapons, sufficiently to manifest their spirit ; contempt and ridicule, now supply their place. Because the blood of the martyrs of Jesus is not at this time flowing, it will not so well accord with the Scriptures to say there is not *now* so great a spirit of persecution, as to say, that there is not *now* so great a spirit of living "*godly* in Christ Jesus," as was formerly.

It is thought that his observations, (p. 20.) respecting the witnesses, merit no reply.

He next proceeds to remark upon the example of our Lord, as follows : (p. 20.) "The argument requires

you to take *all* in the most extensive sense ; for if any exceptions are to be made, the article of self-defence may be one of them," &c. This does not of course follow ; because some parts of his example are limited by other parts. All parts of his conduct as man, wherein men are called to act, are binding upon them, unless they are limited by other parts of his example or precepts ; in that case, they are not intended as a rule of life for his disciples. Therefore the cases of marriage and fasting are not to the point ; because the former he sanctioned in Matthew, 19th chapter, and the latter in Matthew, 6th chapter ; but resistance with carnal weapons, it is believed, he never did sanction, either by example or precept ; notwithstanding he was assaulted, buffeted, and spit upon.

The author acknowledges, (p. 42t) " That there is no express command in it, (the New-Testament,) to defend ourselves," &c. He likewise says, (p. 21.) " That we should strictly observe such examples, (of Christ,) as are applicable to men placed among wicked men." It is believed that his refusing to repel an insult, and likewise forbidding his subjects to do it, with carnal weapons, is directly to the point ; as we do not find that he has any where else tolerated it.

Here we have another of the author's parallel cases—Marriage and Fasting, our Lord recognized as a duty for his disciples ; but forbade them to defend him, or themselves, with carnal weapons.

He next animadvert, (p. 22.) upon the words " retaliating theocracy." Johnson defines *Theocracy* to be " government immediately superintended by God." That this was the case with the Mosaic government, none will probably deny. He defines *Retaliation* to be " *Requitul; return of like for like.*" This was a law of the Mosaic dispensation, in cases of personal injury,

(the subject on which the writer was treating,) as may be seen in Exodus. "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." The meaning of the writer was, that it was a Theocracy which, in cases of personal injury, required retaliation, in the sense Johnson has defined.

As the words do not clearly convey the writer's meaning, and the question before us not at all depending upon them, he is very willing to acknowledge that they were used in an unhappy manner.

The author, however, was unwilling to leave the subject without an attempt to display his wit. He says, (p. 23.) "I may, with your example before me, and with no more license than you take, call the government a stoning theocracy, a fringing theocracy, and a muzzling theocracy."

Any thing but a horned creature, may be made to look ridiculous, by placing horns upon it. But it must be remembered, that he who places them on, is responsible for the frightful appearance.

He again comments, (p. 23.) upon our Lord's declaration to Pilate, "My kingdom is not of this world," &c. and says; "Now the design of Christ in making the declaration, My kingdom is not of this world, manifestly was, to repel the charge of rebellious views. Surely, says he, had I any designs upon the government, my servants would have fought." Instead of these being the words of our Lord, they are the words of the author. Who, that was at the head of a party charged with sedition, would *claim* the dignity of a king to excuse himself while under trial for rebellion? But we have already seen that our Lord made use of these words to claim that majesty which was due

unto his name ; and we cannot admit upon the authority of the author, or any other human testimony, that it was *only* to obviate the charge of rebellion.

We are not left to conjecture as to the reason why he forbade his servants to fight, because he himself has given the reason : “ *If my kingdom were of this world, then would my servants fight.*” He declares it to be *because* his kingdom was *not* of this world. His kingdom being spiritual, his subjects spiritual, and their weapons spiritual, what had they to do with carnal weapons ? It could not be because he had commanded to make resistance with them ; for, on the contrary, he had already said—Put up thy sword : for all they that take the sword, shall perish with the sword. If our Lord forbade his servants to fight *because* his kingdom is not of this world ; and if his servants are not of the world, even as he is not of the world, is it not a sufficient reason why they should not use the weapons of the world ? Can we be his disciples without imitating his example, and obeying his commands ?

The author’s remarks, (p. 24.) upon the following injunction of our Lord : “ But I say unto you, that ye resist not evil,” require particular notice. He first attempts to state an observation of the writer, but in doing it, he has been pleased to garble a sentence, so as to make it *assertion* instead of *opinion* ; which will appear by quoting both sentences : “ Upon this you observe, that it is “ *directly opposed to the one our Lord quoted from Exodus, and disannulled it.*” (L. p. 24.) The words of the writer are these : “ That the *spirit* of this passage is directly opposed to the one our Lord quoted from Exodus, *we think* cannot fairly be denied ; and of course, it disannulled it, for he who had power to make laws under one dispensation, had power to

abrogate them under another." We shall leave it with the Christian reader to *decide* as to the *fairness* of separating a sentence, so as to make a writer *assert a thing*, instead of *expressing his opinion*.

He informs us, (p. 25.) what is the meaning of this command. "The thing censured was that interpretation which sanctioned private revenge." This appears to be begging the question, and taking for granted, what he has not proved. We think that the command of the Son of God is absolute, without any limitation to time or circumstances—"but I say unto you, that ye resist not evil;" and we dare not limit what he has not limited. This command was given to his disciples, and through them, it is believed, to the whole body of the Christian church. If the object had been what the author asserts, it is more probable our Lord would have said—But I say unto you, that ye make no private revenge. Let us pass by the *assertion* of the author, as it cannot be admitted without evidence; and take the words of Christ, and apply them in a practical point of view.

Suppose our country is invaded, and the disciples of Jesus are called upon to resist the enemy. If the enemy is an *evil*, and they *resist him*, will they not *directly violate the command*, "I say unto you that ye *resist not evil*?"—If the enemy is *not* an evil, why do we wish to repel him? Does not the spirit of the remaining part of the sentence, (if there is any meaning in words,) fully show that this command not only prohibited private revenge, but inculcated non-resistance to the offender? "But whosoever shall smite thee on thy right cheek, turn to him the other also." The Scriptures may be made to sanction *any* thing, or *nothing*, if we may be permitted to put what construction we *wish* upon them,

and *take away* or *add* to the words of the book at our pleasure.

His remarks upon this passage, "I say unto you which hear, love your enemies," &c. requires some attention. He addresses the writer as follows: (p. 25.) "Your quotation unquestionably has reference to the conduct of individuals in their treatment of each other in cases of abuse. This is so abundantly evident from the whole tenour of the discourse, that further comment is unnecessary; and I do not *hesitate to say*, that it has no relation to that extreme case of life and death which calls for the use of the sword." The reader will *doubtless* perceive, that he has again, instead of bringing scripture proof to establish his opinion, given us his own declaration. We cannot take his authority that the passage was confined to individuals, while we do not see that the word of God has limited it. But taking it upon his own *limitation*, how does he reconcile it with taking the life of an individual who should assault him? Taking the life of an individual enemy cannot be doing him good. This is not even pretended. The object is, to preserve his own life by taking that of his enemy. But we can find no authority in God's word to confine it to individuals. The commands of the Gospel are *universally binding*, unless limited by some other precept. We are told that love is the *fulfilling of the law*; and is this law of *love*, which fulfils the commands, made only for the regulation of *one* individual towards another; and not for the regulation of *one body* of men towards another? Suppose a preacher of the Gospel should define the *principle* of justice according to the Scriptures, and one of his hearers should say it was correct; but that it was never intended as a rule for the conduct of one nation towards another, but *only for the* conduct of one individual towards another; who would

not perceive the absurdity of such an application? And what propriety is there in *limiting* the commands of *love, mercy, peace, and forgiveness*, any more than that of justice? Was not this command given to the Church universal; and are we permitted to limit it to individuals? Is not this a command of the King of Zion to his subjects; not to individuals only, but to the whole body? We shall leave the question with the *consciences* of the children of God to decide. Until it is proved, from *Gospel* authority, that love to enemies is consistent with destroying them with all the implements of death and cruelty, we must be constrained to believe that this passage is directly opposed to the spirit of war in every form; especially since we read "that love worketh no ill to his neighbour."

He next proceeds to this passage, "If ye forgive not men their trespasses, neither will your father forgive your trespasses." To this question, "If men invade our rights, and trespass on our privileges, is it forgiveness to repel them at the point of the bayonet? he makes the following reply, (p. 27.) "To this I answer, that forgiveness and defence, (he doubtless means with carnal weapons,) are consistent." Suppose we should take the question for granted, and declare, *without proof*, that forgiveness and defence with carnal weapons were inconsistent; what would this be to the point? It might perhaps be a fair balance to the declaration of the author, but we could not reasonably expect that our readers would receive it as Gospel authority*.

This precept of *forgiveness*, we think the author will not attempt to limit to individuals, to the exclusion of na-

* We cannot avoid noticing here, that the author has brought (but little, that is perceived, against some of the principal arguments in the pamphlet, except his own declaration.

tions ; since all professing Christian nations have adopted it as their prayer. France and England pray, *forgive* us our trespasses, *as we forgive* those who trespass against us. Suppose God, in his holy providence, *should forgive* France her trespasses, just as she *forgives* England when she trespasses against her ; and *forgives* England her trespasses, just as she *forgives* France, when she trespasses against her. Common sense can decide what would be the awful result, without recourse to metaphysical reasoning. Christian brethren, who believe in the lawfulness of war, we intreat you to reflect well upon the import of this prayer when you adopt it, and remember that we *cannot* be forgiven unless we forgive.

Until it is proved, from the Scriptures, that destroying an enemy is consistent with forgiving him, we cannot admit the principle of war as a gospel doctrine.

The next thing the author has stated is, (p. 27.) that our Lord was lawfully apprehended ; because he was assaulted by a company including Roman officers and soldiers from the Chief Priests and Pharisees. The Roman soldiers were not under the control of the Chief Priests and Pharisees, but the Roman government ; and if they were sent to guard the temple, they were not on their duty when they left it to apprehend our Lord. He considers it evident that they acted in obedience to lawful authority, because it is not recorded that Pilate reproved them. Whether he did, or did not, it is quite immaterial ; for he who could pronounce sentence upon one to gratify the Jews, whom he declared to be innocent, could easily excuse the soldiery for acting unlawfully, at their request. It is quite as probable that the Jews bribed them, (as they did on another occasion,) as that they lawfully apprehended our Lord, according to the opinion of the author. As this point is

not very material with regard to the principal question, it is unnecessary to take up our time any longer upon it.

As we do not perfectly understand the author's exposition, (p. 28.) of the following words—"All they that take the sword, shall perish with the sword;" we shall only remark upon his inference, that "it was a caution appropriate to the disciples, and to *them only at that time.*" We have again merely the author's authority, which has already been questioned.

If his ideas have been understood, he considers that the sword properly belongs to the government—if so, is not the penalty denounced against any government who may take the sword?

That it was not exclusively "appropriate to the disciples, and to *them only at that time,*" appears evident from the parallel passage in Rev. "He that killeth with the sword, must be killed with the sword." This passage has a special reference, it is believed, to governments, and not particularly to individuals, which may be seen by the connexion.

He informs us, (p. 29.) that, "we have abundant proof that multitudes, armies, *nations*, have survived the use of the sword, and gone down to their graves in peace." Since he had "abundant proof," we should have been much gratified if he had given us some, instead of his own declaration, that "nations have survived the use of the sword, and gone down to their graves in peace," since the decree went forth that "all they that take the sword, shall perish with the sword." This is a point we question: and when it is proved that nations who have taken the sword, have gone down to their graves in peace, and have not been destroyed by the sword, then we shall acknowledge that this argument is answered.

He next remarks, (p. 29.) upon this passage—"From

whence come wars and fightings among you," &c.—He says, " the spirit of defensive war does not bear any resemblance to the spirit by which the Jews were actuated." This again needs proof ; as it is believed, that the *spirit* of war is much the same among all nations, and at all times, unless it is carried on by the command of God.

In consequence of an opinion being expressed in the pamphlet, (p. 28.) that " we may expect that angels will be sent to deliver the saints in times of trouble," if they take the Lord God for their defence, and trust not in an arm of flesh ; the author was pleased to say, (p. 30.) that " This is no new doctrine ; it bears an ancient date. And where was it taught ? Not in the vale of humility," &c. " It was taught, however, by a no mean personage ; by a character highly distinguished ; by his Majesty himself, throned on the pinnacle of the Temple." That " God shall give his angels charge over thee to keep thee," &c. is not a doctrine of Satan, but a doctrine of the Holy Ghost, by the mouth of the Psalmist, (Psalms xci. 11.) It is not a doctrine which was applicable to our Lord only ; but a doctrine of consolation to his people, who fear and trust in his name. " Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." " Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven, *their angels* do always behold the face of my Father which is in heaven." Here appears to be a reference to *particular* guardian angels. " The angel of the Lord encampeth round about them that fear him, and delivereth them."

It is much to be lamented, that his eagerness to display the triumph of sarcasm, should have betrayed him into so extraordinary a mistake, as to attribute a doctrine of the Holy Spirit to the devil.

If he had studied witticism less, and his Bible more, it is not probable he would have made so gross a blunder.

He says, (p. 31.) that "Faith without works is dead." This has never been questioned by the writer; but the question is, whether we are to work with *spiritual* or *carnal* weapons? The doctrine which the writer was advancing, does not inculcate either standing still when there is any prospect of escape, or unnecessarily rushing into danger; both would be presumption. If we are persecuted in one city, we must, if possible, flee to another. But we are not to return evil for evil, but contrariwise, blessing: good for evil, blessing for cursing; and "overcome evil with good." "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

The remainder of his observations under this head, require no reply.

From this sentence—"Perhaps the manifestation of these different spirits, (peace and love, rebellion and war,) here on earth, may fairly be the dividing line amongst its inhabitants, and show to which kingdom they belong," he draws the following inference, (p. 34.): "How unexpectedly do I find, (if these passages are correctly understood,) all, without exception, and without the least apology for your opinion or their conduct, *who differ* from you in sentiment on the subject of self-defence, placed at the left hand of God's awful tribunal." He has declared, (p. 23.) that "we have no right to annex to the words of any writer, inspired or uninspired, any meaning that did not enter into the design of the writer." The following quotations from the pamphlet, will show "the design of the writer" on this subject. (p. 36.) "It has been further urged, that not only the Reformers, but most pious protestants, have prayed for

the prosperity of the arms of their country, and many have actually fought in the field of battle. *All this is likewise admitted*; but how many pious men have had a mistaken zeal?" And we may add, that when protestant nations have been at war with each other, it is probable there have often been pious persons praying and fighting directly against each other. These clashing prayers could not mingle well in the golden censer which was in the angel's hand, when he offered up "the prayers of all saints upon the golden altar which was before the throne." Again, (p. 44.) the writer of the pamphlet says, that "he has no expectation of being candidly heard by such," ("worldly political Christians, whose dearest interest is involved in the kingdoms of this world,") "but it is God's own dear children, who have ignorantly mingled with the world, having been blinded by their education, whom he expects to give a candid hearing." Many more might be quoted directly to the point, but these are sufficient to place the charge in its proper light.

From these quotations we may fully see, what was the idea which the writer *meant* to convey whenever he used such terms as, "worldly political Christians," &c. that he did not mean "God's own dear children, who have ignorantly mingled with the world;" but such as have a name to live, while they are dead. That there are such, is a melancholy truth too evident to be denied.

His remarks upon the writings of the primitive Christians, we shall not particularly notice; although much has been collected from their writings against defensive war: for "by the word of God, and by that *only*, ought every controversy to be tried." (*Med. Kingd.* p. 37.)

The writer again begs leave to refer the reader to the pamphlet, (ps. 35, 36, 37, and 38.) upon this subject, and in other parts of it, to the remarks upon the future state of the Church, &c.

After concluding his animadversions upon the pamphlet, he proceeds to adduce testimony in favour of defensive war.

As he has brought forward but little evidence, we shall not be under the necessity of troubling the reader with many remarks.

The first proof that he has been pleased to introduce, are the following passages of Scripture : (p. 37.) " Curse ye Moraz, said the angel of the Lord ; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." Again ; " Cursed is he who doeth the work of the Lord deceitfully ; and cursed be he that keepeth back his sword from blood."

The intelligent reader will readily perceive the force of these passages, in application to the present question, which were delivered on *special* occasions, and that under a dispensation where not only defensive, but offensive war had been commanded.

It is believed that he might with equal force have brought forward the command of the Lord to Saul to exterminate the Amalekites—" Now go, and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both men and women, infant and suckling, ox and sheep, camel and ass." The following passages appear to be quite as applicable to the subject : " Cursed be the man that trusteth in man, and maketh flesh his arm."—" Scatter thou the people who delight in war."—" The thoughts of the wicked are to lie in wait for blood." And these under the Gospel

dispensation much more so: "Overcome evil with good."—"Bless and curse not."

It is quite unnecessary to take up any more of our time, upon testimony which appears to have very little bearing upon the subject.

He then quotes the example of the Father of the faithful. In reply, it is sufficient to say, that Abram was a prophet and the friend of God, and of course knew the will of the Lord. He lived under a dispensation where the command had gone forth, "Whoso sheddeth man's blood, by man shall his blood be shed." He had therefore authority, being a sovereign prince over his own house, to shed the blood of those, who had shed the blood of others.

His attack, however, upon the kings, could not strictly be called defensive war; for it was not one of his own house which he rescued, but his brother's son, who was also a patriarch, the father of nations, and likewise a sovereign prince over his own house. If his example proves any thing, it is believed it proves too much. It appears that the patriarchs not only engaged in defensive, but offensive war. Jacob, while blessing Joseph, said to him; "Moreover, I have given to thee one portion above thy brethren; which *I took out* of the hand of the Amorite, with my *sword* and my *bow*." If the example of the patriarchs prove any thing favourable to war, will it not prove as much in favour of offensive, as defensive war?

The author endeavours to prove, (p. 38.) that defensive war is a part of the moral law itself. The principal argument which has been found, is the following: "This toleration," (of defensive war,) "*I affirm* without hesitation, is a part of that moral law, of which one jot or one tittle shall not fail." His *affirmation* cannot be admitted as undoubted authority.

It is necessary that we get some definite idea of the *spirit* of the moral law, before we can be prepared to see its bearing upon the question before us: we shall, for that reason, make a few general remarks.

The Lord our God is the *moral* governor of the universe; all his laws *must*, therefore, be morally good. The Son of God has given us the summary of these laws in the following words: "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commands hang all the law and the prophets;" "therefore, love is the fulfilling of the law." But how is this love to be expressed? Our Lord has furnished the answer;—"If ye love me, keep my commandments." We have now come to this plain definition, that the essence of the moral law requires cordial obedience to the divine command. Obedience, then, in heart and life to the revealed will of God, fulfils the moral law, and disobedience violates it; because disobedience can never be an expression of love to God*. We are now prepared to make application of the doctrine.

When the Lord forbade our first parents to eat of the tree of knowledge of good and evil, their *disobedience* violated the moral law. When Noah was commanded to build an ark for the saving of his house, if he had *disobeyed*, he would have *broken* the moral law. When Abram was commanded to offer up Isaac, if he had *refused to obey*, he would have been *guilty of breaking* the moral law. When the Lord commanded Joshua

* The Assembly's Shorter Catechism gives an excellent definition of the moral law, in answer to the following question: "What is the duty which God requires of man? A. The duty which God requireth of man, is *obedience to his revealed will*."

to make war upon the inhabitants of Canaan, if he had *refused*, he would have been *guilty of disobedience* to the moral law. When Saul was commanded to utterly exterminate the Amalekites and all that they had, by *not fulfilling* the divine command, he *violated* the moral law. When the Lord was pleased, for *special purposes*, to command the prophet to take two wives of the daughters of whoredom, if he had *refused*, he would have *broken* the moral law of God.

Now, if God commands us to go to war, whether offensively or defensively, if we refuse, we *violate* the moral law ; but, if he has forbidden us to go to war, and we go, whether offensively or defensively, we are *guilty of violating* the moral law of God.

It all then returns to this single point ; what saith the Lord on the subject ? He hath said, " I say unto you, that ye resist not evil,"—" Recompense to no man evil for evil,"—" but overcome evil with good."

From this view, it evidently appears that the moral law is no more in favour of defensive, than offensive war ; because it is not contrary to either, *when* God gives the command ; and *when* he prohibits, it is equally contrary to both. The reader will now be able to judge of the force of the author's *affirmation*, that defensive war is a part of the moral law itself. This is begging the question, and taking for granted, that we have the command of God for defensive war.

It is believed, that appealing to the moral law as a rule of action, without regarding the *precepts* of God, is like appealing to a standard without dimensions.

He informs the writer of the pamphlet, (p. 36.) that, " between the Old and New Testaments there is an inseparable connexion." What the connexion is, he has not been pleased to inform us unequivocally. He however says, (p. 44.) " it must appear evident, that what was

proper and duty for Christians under the old dispensation, must be equally proper and duty under the new, *circumstances being the same.*" But, "*circumstances being the same,*" would make an essential difference. The people of God were commanded, under a former dispensation, to go, and utterly destroy a nation of men, women, and children, and all that they had; but the "*circumstances*" now are widely different. It is believed that no one will pretend that the children of God have any such command at the present day. The "*circumstances,*" then are, whether we *have*, or *have not* the authority of God to engage in war; and these "*circumstances*" involve the whole question before us.

The author has admitted, (if he is understood, p. 39.) that his reasoning from the Old Testament, must justify offensive, as well as defensive war; but *denies* that it is equally applicable to us, because that "*circumstances*" will never be the same. As we have seen what the "*circumstances*" are, it is unnecessary to take up any more of our time upon this part of the subject.

We now come to consider the author's evidence from the New Testament: as he has produced but little, it will require but little attention.

The first thing he has noticed is, (p. 40.) what he calls, "Christ's approbation of the *station* and *character* of the Centurion." The Bible informs us it was his *faith*, instead of his *station*, which our Lord commended. Christ did not say, I have not found so great a *station* and *character* in Israel; but he said, "I have not found so great *faith*, no, not in Israel." He informs us that this "approbation is evinced by Christ's silence with regard to his profession." The reader will decide how this accords with "Christ's approbation of his station," &c. It does not follow that silence is always

approbation. It is not recorded that Christ disapproved of the conduct of the impenitent reviling thief. But he proceeds as follows: "*I presume to say that no instance can be produced in holy writ, of persons coming to Christ and receiving his benediction, when their profession did not correspond with his will,*" &c. We are not informed what was Mary Magdalen's profession while she was possessed with seven devils. It may be said, that we have no evidence that she followed the same profession after her receiving the favour of our Lord. It is true, we have not, neither is it recorded, that the Centurion continued in his profession. It is believed that the most that can be made of this, is but negative evidence, and of course no evidence at all.

But we would inquire of the author, Who informed him that our Lord did not direct the Centurion to leave his profession? since an inspired apostle has told us, "there are also many other things which Jesus did; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

He next introduces what John the Baptist said to the soldiers.

Upon this we would only observe, that John the Baptist was a herald to sound the approach of his Lord, and was under the Mosaic dispensation. His directions, therefore, cannot be testimony under the Gospel dispensation; for he did not, like his Lord, not only fulfil the Mosaic requirement, but *establish* the Gospel economy.

Admitting that he had given such directions under the Gospel dispensation, it is very questionable whether it would, on the whole, prove any thing favourable to war. If it did prove any thing, it is believed that it would be as much in favour of offensive, as defensive war; for the Roman soldiers were as often engaged in the former, as in the latter.

He then brings forward, (p. 41.) the history of Cornelius the Centurion, and inquires, "Did Peter tell him to forsake his profession? No such thing." We would again inquire how he knows that he did not; when Cornelius requested Peter to tarry with him certain days. Surely he would not attempt to give a history of all the directions Peter gave. We demand stronger evidence than the author's assertion. But we have just seen, that if the example of the Roman soldiers proves any thing, it proves *too* much. He observes, (p. 42.) that "Such is the spirit of the New Testament. That there is no express command in it to defend ourselves, is probably owing to the fact, that no person at that day, ever thought that he was to give up his life at the demand of any villain that chose to require it."

The first thing we shall notice is, his confession, that there is no express command in the New Testament, to defend ourselves.

The next is, his supposition, that a villain has no *restraint*, but *can*, and *will*, at his pleasure, take the life of God's children.

No event takes place without divine permission; all the power that any person has, is ordained of God. Pilate said unto Jesus, "knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldest have no power at all against me, except it were given thee from above." No person can have any power to take the life of another, except it be given him from above. The objections of the author only have force, when we set aside the command, the providence, and the promise of God. "All this must go upon the supposition, that he who has said he will never leave nor forsake his people, and is a very present help in every time of need, will take no care of them." (*Med. Kingd.* p. 38.)

The author says, (p. 42.) "where a command is clear and undoubted, we are to obey, at all hazards," &c. It is believed that the command is clear, "I say unto you, that ye resist not evil." If the command is clear, Abram might, with as much propriety, have looked at consequences, and objected to his duty. He might have plead the loss of the son of promise, and the express command, he that "sheddeth man's blood, by man shall his blood be shed." The children of Israel might have said, upon *this principle*, that they all should be drowned, if they obeyed, when they were commanded, to go forward into the sea. When the Lord told the Prince of his people, on a particular occasion, that he should not need to fight his enemy, who was advancing against him ; he might have replied, upon the *same principle* of our author, shall we stand still and suffer our enemies to destroy us ?

If the Gospel forbids defensive war, we have as much reason to trust in the word of the Lord, as the children of Israel had, when he commanded all the males of the nation to appear before him. The Lord commanded the children of Israel, saying, "Three times in a year all thy males shall appear before the Lord God,"—"neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in a year." The fact, that the enemies of Israel never invaded their land, (although left defenceless when the males appeared before the Lord,) has often been adduced to unbelievers. as an evidence of the truth and faithfulness of God's word.

It is a fact which the experience of every day demonstrates, that *peaceable* men are not *more liable* to be assaulted than the *retaliating*. He who styles himself the man of honour, would be ashamed to challenge a man who had previously declared his sentiments

against fighting. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

That peaceable subjects are not more in danger of being destroyed than others, is a truth which the author himself unguardedly stumbled upon. (L. p. 18.) He says, "What then would induce the Romans to destroy the Jewish nation? Not quiet submission; for why should peaceable subjects be destroyed?"

He has said we are not to expect miracles in our preservation. It is not necessary for Him, in whose hand are the hearts of all men, to work a *special miracle*, to preserve his people. If it is for *his* glory, and *their* good, he can at his pleasure regulate his Providence for their preservation.

But what *faith* is that which does not trust in the word of the Lord, and leave the consequences with him who knows the end from the beginning. God's people find their *only* consolation in trusting in his word. "The truth is, they ought to have nothing to do with consequences, but only duties. Thus, saith the Lord, should be their warrant, and *only* guide. If they implicitly follow the command, consequences are all safe in God's hand." (*Med. Kingd.* p. 38.) "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression; that shaketh his hands from holding of bribes; that stoppeth his ears from *hearing of blood*, and shutteth his eyes from *seeing evil*; he shall dwell on high; his place of *defence* is the *munitions of rocks*; bread shall be given him; his water shall be sure." The following words of an eloquent and pious writer, are directly to the point. "*Unbelief looks at opposition, and faints—Faith looks at the promise of God, and conquers.* In the strength of the *promise*,

worm Jacob threshes the mountains, and beats them small as chaff." (*Hope for the Heathen*, p. 34.)

It is unnecessary to proceed further on this part of the subject, as it is not consequences, in the view of men, that are to decide the question; but the word of the Lord*.

The author has been pleased to conclude his remarks upon the pamphlet, in the following triumphant manner, (p. 44.) "What has been said, will be a sufficient explanation of my views of your pamphlet; and, I trust, a sufficient *warning* to others, against its *errors* and *pernicious* tendency." His denunciation and triumph appear, from our remarks, to be premature; for it is in vain for him to attempt to *destroy* a noxious tree, which bears "*pernicious*" fruit, by brandishing his pruning-knife amongst the *twigs*, and occasionally *striking* at a limb, while he leaves the *body* and the *roots* untouched.

Having completed the remarks upon such parts of

* The writer would here observe—that the common objection which he hears against the sentiment is, what is apprehended would be the consequences. The following *things*, and the *like*, have often been repeated to him. "If this sentiment were to prevail, universal anarchy would follow. Thieves and robbers would plunder and destroy at their pleasure. Rogues and swindlers would cheat and abuse honest men. Tyrants would make us hewers of wood, and drawers of water," &c. &c. Christians who make these objections, would, with one voice admit, that they ought not to have the weight of a straw against adopting the sentiment, *provided* God has expressly commanded it. If it is not, then, what men may apprehend would be the consequences, but the authority of God which is to decide the question, why are they continually appealing to *consequences*, (which it is believed, would never follow, if Christians did their duty,) and *not* to the *testimony* of the Scriptures? All these consequences are, at times, permitted to take place as judgments upon the earth, for its wickedness. But the saints are the *salt* of the earth; and, when this *salt diffuses* its savour, it preserves the earth. It is not probable that these consequences, *for the elect's sake*, would be permitted to follow, if they were only faithful. But if the *salt has lost* its savour, we may expect that the earth will corrupt and decay.

the "Letter" as was thought proper to notice, (several things of less importance are passed by, for the sake of brevity,) we shall conclude by taking a summary view; to which we shall add a few general observations.

If the remarks which have been made, are correct, of which the candid reader must judge; the following things, it is apprehended, are evident.

That the Mediator *has* a kingdom, and that this kingdom is in a *special* manner, his church, under the dispensation of the Gospel. Although it is spiritual, its government extends to the heart and life of its subjects; they are bound to glorify God in their body and spirit, which are his. These laws, if followed, are believed to be sufficient for the regulation of life, in all situations in which we can be placed.

The children of Israel, under the Mosaic dispensation, were not a nation including *Church* and *State*, in the sense in which we speak of civil and religious government at the present day. Their government was not *civil*, but *religious*. They were the *Church* of God. The Lord was their *legislator*, and he *appointed* their *judges*, and those who should execute his laws. They were God's *covenant people*, and were not permitted to make any *covenant* with the *nations* of the earth. They were a holy nation, and *distinct* from all other nations. The Lord, speaking of Israel, says, "You only have I known of all the nations of the earth." If the Church of God, under the Mosaic dispensation, was *distinct* from all the nations of the earth; is the Church now, under a brighter dispensation, less separated from the world? If the Church of old was not *permitted* to make any covenant with the nations of the earth, is the Church *now permitted* to do it?

Because the precepts of God to his Church formally

extended to the regulation of all their temporal, as well as spiritual concerns, it does not follow that they were a civil and religious government, in the common acceptation of the words. The *precepts of God* to the Church now extend not only to the regulation of *spiritual*, but *temporal* concerns. And it is the opinion of the writer, that there is no higher authority, and that the laws of the Church are *sufficient*, and *ought* to regulate all the conduct of its members, not only in *spiritual*, but *temporal* matters.

The government of the Church was committed to the nation of Israel, until the Lord of life and glory appeared. The sceptre did not depart from Judah, nor a lawgiver from between his feet, until Shiloh came. When Shiloh appeared, the God of heaven set up a kingdom, not a new Church, but a new government or dispensation of the Church; not an economy which required the *effusion of blood*, but the sprinkling of pure water; not to be regulated so much by external ceremony, as by the Spirit of the living God; not to be confined to *one* nation, but to be a holy nation, and peculiar people, *chosen out of every nation**.

* It is the present opinion of the writer, that the covenant people of God, under the Gospel dispensation, bear *nearly* the same relation to those who are *now* out of covenant with God, that the covenant people of God, under the Mosaic dispensation, did to those who were *then* out of covenant with God. Therefore the kingdom of heaven is *not united* to the kingdoms of this world, but distinct from them. When the millennial glory shall appear and cover the earth as the waters cover the sea, *then* the people will be gathered unto Shiloh. It being a kingdom of *love* and *peace*, wars will cease from under heaven, and there will be nothing to hurt or destroy in all God's holy mountain. The *same* laws, and the *same* spirit, however, will then *govern* the Church which *ought* now to govern it. But we must remember that wars will *never* cease, until the *spirit* of war ceases. How is the reign of peace to *commence*, without the spirit of peace? Do we, while we are praying for the latter day glory to come, endeavour to *imbibe* and *diffuse* that spirit which we expect will *then* pervade the earth? If we do not, is there not a great inconsistency between our conduct and our prayers?

We have seen that if the kingdoms of this world are not united to the kingdom of heaven, then they are opposed to it ; *because* that Christ has said, " He that is not with me, is against me."

This the author of the " Letter" denies, and to support his position, he says, there is such a thing as no union without opposition, and illustrates his idea by the comparison of France and China. It has been shewn, that there is no parallel, in this respect, between the kingdoms of France and China, and the kingdoms of light and darkness ; but the question was rested principally upon the authority of the Son of God.

We have further seen from the word of God, that Satan is permitted, for the present, to be the God of this world. The Lord has styled him the " Prince of this world."

Christian brethren ; it is worthy of our particular notice, that when Satan is bound and cast into the bottomless pit, wars will cease from under heaven, and peace will spread her wings over the earth ; but as soon as he is permitted to escape from the pit, war raises her bloody ensign, and the tumult of battle is again heard in the earth.

In view of the remarks which have been made, (if they are correct,) we have seen that all the arguments drawn from the Old Testament, in support of defensive, *equally* support offensive war. This the author of the " Letter" has reluctantly admitted ; but denies, that they can be *equally applicable* to us ; because that circumstances will never be the same. We have found that the *circumstances* involved the question whether we *have*, or *have not*, the authority of God. The words of our Lord have been produced, who not only forbade his servants to fight, but denounced a penalty against those who took the sword.

We have likewise seen, that the author of the "Letter" has brought but little against the principal passages quoted in the pamphlet, except his own declaration. Against his declaration stands the positive precept—"I say unto you that ye resist not evil," as well as many other collateral passages. He denies that they have any application to the question. The candid reader will be able to make the proper distinction between assertion and evidence. A subject may often be much easier dismissed with *assertion* than *proof*.

We have also seen, that the moral law is no more in favour of defensive than offensive war; for neither can be contrary to the moral law, when God gives the command.

We have further seen, that the New Testament has given no direct precept, in favour of either offensive or defensive war. This the author has fully admitted.

We have likewise seen, that the author has produced no proof from the Gospel, but negative evidence; which, when put against positive precept, is no evidence at all.

It finally appears from the remarks, if they are just, that the example and precepts of our Lord, and his inspired apostles, are against both offensive and defensive war. The spirit of the Gospel is *peace, love, and forgiveness*. "Follow peace with all men," &c. "The fruit of righteousness is sown in peace." "Forgive, and ye shall be forgiven." "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Love your enemies." "I say unto you that ye resist not evil." "Overcome evil with good." Such, and many more, are the commands.

The force of these passages against war, may be denied, and so may the whole of the Scriptures; but it is believed that they can never be made fairly to harmo-

nize with war, in any form, unless God should again expressly command it.

If the author of the "Letter" had proved, that there is a clear line of distinction in the gospel, between offensive and defensive war, it would have been so far to the purpose. "When it is fairly proved, that under the Gospel-dispensation our Lord did draw a clear line of distinction, between offensive and defensive war; and that he intended all such passages as have been adduced, to apply to the former, and not to the latter; then we will acknowledge the weight of the argument. Until *this is done*, we shall *not* consider our arguments as answered." (*Note, Med. Kingd.* p. 34.)

Dear brethren; it is not a matter of little importance, whether we have a right to spill the blood of our fellow-mortals, or not. Nothing but the express command of God can justify it. Pleading our necessity, and saying it is a law of our nature, will not do, without the divine warrant; and this is *the only question in dispute, whether we have, or have not, the divine warrant.*

To the consciences of the children of God we make the appeal. Can you take deathly weapons, and go into the field of battle, and destroy your enemies who trespass upon your rights, with this prayer in your hearts, Forgive us our trespasses, as we forgive those who trespass against us; desiring that *God will hear, and answer, and forgive, just as you have forgiven?*

The writer believes that the spirit of defensive war is *folly*—that it does not so often *prevent*, as *provoke* insult—that it does not so often *save* property, as *destroy* it—that it does not so often *preserve*, as *destroy* liberty—that it does not so often *increase*, as *diminish* the happiness of society—that it does not so often *mend*, as *injure* the morals of society—that it is hazarding *eternal*,

to defend *temporal* interest—finally, that it does not, *answer the end* for which it is intended.

He believes, that defensive war is *inhuman*—that it *abuses* the animal creation—that it *oppresses* the poor—that it spreads *terror* amongst women and children—that it *destroys* the youth, and cuts off the *hope* of gray hairs—that it involves men in *fatigue*, *hunger*, and *thirst*, and all the *pains* of *mutilated* bodies—that it *multiplies* widows and orphans, and *clothes* the land in mourning.

He believes defensive war to be *criminal*—that instead of *keeping* from the appearance of evil, it is running into temptation—that instead of *humbling*, it *inflates* pride—that it is *not forgiving trespasses*, as we wish to be forgiven—that it is *not* loving, and doing good to enemies—that it is *resisting* evil—that it is *rendering* evil for evil—that it is not *overcoming* evil with good—and that it is, finally, *doing evil*, that good may come.

Upon all these particulars the writer would be understood as only expressing his present opinion*. As he has them, and a number of others under examination, having been benefitted with several long communications from some of the most respectable, and pious in our churches, who disagree with him on this question.

He intends, (if the Lord will,) to give the subject as full an investigation as he is capable of; trusting that he has but one object in view, viz. to ascertain and spread the truth. Should the writer be satisfied from the in-

* While the writer expresses his opinion as above, he does it with much deference to the great number of respectable and pious persons who have, and still do, differ from him in opinion on this subject. Although he esteems and loves them as God's dear children, yet his conscience constrains him to dissent from their judgment; and he cannot but think, that many would change their views, if they would give the subject a more particular, serious, and prayerful investigation.

vestigation, that his present opinion is erroneous, he would not hesitate to make a public acknowledgment of it. But this examination will require a length of time.

In the mean while, if any thing should come before the public, in reply to what is written, of a quibbling jeering kind, it is his intention *not* to notice it. But should any thing appear with Christian temper and serious argument, which did not satisfy him, he may again, (if the Lord permit,) take up his pen.

Now, dear brethren, permit the writer again to beg that you will bring your hearts to the test on this subject in the light of God's word. Can you satisfy your consciences, that it is an act of *love* to your enemies to destroy them with carnal weapons? Are the pointed bayonet, the burnished sword, and glittering spear, implements of love? Are the rolling of the drum, the blast of the trumpet, and the thunder of the cannon, sounds of kindness? Are the commands of the warrior to the charge of the battle, accents of mercy?

We must shortly, all stand before him whose eyes are as a flame of fire, and who searches the heart, and tries the reins, and will give to every man as his work shall be.

If those are in an error, who believe it their duty to resist their enemies with carnal weapons, the prayer of the writer is, "Father forgive them, for they know not what they do"—They know not what manner of spirit they are of. If the writer is in an error, he begs that the same prayer may be made for himself.

N. B. Read, (p. 34.—7 lines from the top,) *We are not informed that our Lord disapproved of Mary Magdalen's profession, &c.* instead of, "*We are not informed what was Mary Magdalen's profession,*" &c.

To fill a few pages which would otherwise be lost, is added an extract from Rev. William Law's address to the Clergy.



“ THIS commandment, saith Christ, I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye love one another as I have loved you.”

“ Can the duellist, who had rather sheath his sword in the bowels of his brother, than stife that which he calls an affront, can he be said to have *this* mark of belonging to Christ? and may not he that is called his Second, more justly be said to be second to none in the love of human murder? Now what is the difference between the haughty duellist with his provided Second, meeting his adversary with a sword and pistol behind a hedge or house, and two kingdoms with their high-spirited armies, slaughtering one another in the field of battle? It is the difference that is between the murder of one man, and the murder of hundreds and thousands.

“ Now imagine the duellist fasting and confessing his sins to God to-day, because he is engaged to fight his brother to-morrow; fancy again the conqueror got into his closet on his bended knees, lifting up his hands and heart to God, for blessing his weapons with the death of his brother, and then you have a picture in miniature of the great piety that begins and ends the wars all over Christendom.

“ What blindness can well be greater, than to think that a Christian kingdom, as such, can have any other goodness or union with Christ; but that *very* goodness which makes the private Christian to be one with him, and a partaker of the divine nature? Or

that pride, wrath, ambition, envy, covetousness, rapine, resentment, revenge, hatred, mischief, and murder, are only the works of the devil, whilst they are committed by private or single men ; but when carried on by all the strength and authority, all the hearts, hands, and voices of a whole nation, that the devil is then quite driven out of them, loses all his right and power in them, and they become holy matter of Church thanksgiving, and the sacred oratory of pulpits.

“ Look at that which the private Christian is to do to his neighbour, or his enemy, and you see that *very thing* which one Christian kingdom is to do to another. Look at that which proves a man to be not led and governed by the Spirit of Christ, and you see that which proves a kingdom to be under the dominion and power of Satan. Wherever pride is, there the devil is riding in his fiery chariot ; and wherever wrath is, there he has his murdering sword at work. What is it that fallen man wants to be redeemed from, but pride and wrath, envy and covetousness ? He can have no higher separation or apostacy from God, no fuller union with Satan and his Angels, than he has of the spirit of these tempers ; they constitute that which, whether you call it self or Satan in him, the meaning is the same. Now suppose man not fallen into this self or satan, and then there could be no more war or fighting in him, than there was in the Word made man in our flesh. Or suppose him redeemed from his fallen nature, by a new birth of the Lamb of God born in his soul, and then he can no more be hired to kill men gloriously in the field, than to carry a dark lanthorn by night to a powder plot.

“ Love, goodness, and communication of good, is the immutable glory and perfection of the divine nature, and nothing can have union with God, but that which partakes of this goodness. The love that brought forth the existence of all things, changes not through the fall of its creatures, but is continually at work, to bring back fallen nature and creature, (so far as it is for his glory,) to their first state of goodness.

“ O sinner, whoever thou art, repent and turn to God, whilst thou hast Adam's flesh upon thee ; for if thou diest without Adam's repentance, blackness of darkness, ages of a gnawing worm, and fire that never ceases to burn, will stand between thee and the kingdom of Heaven afar off.

“ To prevent all this, and make thee a child of the first resurrection, Jesus Christ, God and man, the only begotten Son of his infinite love, came into the world in the name, and under the character of infinite pity, boundless compassion, inexpressible meekness, bleeding love, never-ending patience, long suffering, and bowels of redeeming mercy, called the Lamb of God, who with all these supernatural virtues, taketh away the sins of the world.”

FINIS.

The MEDIATOR'S Kingdom
not of this world.

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